

Incorporating Indigenous Values into Teacher Professional Learning and Development for Culturally
Responsive Classroom Management

A thesis submitted in fulfilment of the requirements for the
Degree of Doctor of Philosophy in Education

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DEDICATIONS

To my parents

Brett and Giselle

For your belief and unconditional love throughout this journey.

To my late Uncle Karl for your authenticity, creativity and warmth of spirit.

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LIST OF ABBREVIATIONS

ABA	Applied behavioural analysis
BM	Behaviour Management
CDL	Culturally diverse learner
CES	Centres for Extra Support
CRCM	Culturally responsive classroom management
CRM	Culturally Responsive Management
CRP	Culturally responsive pedagogy
CRT	Culturally responsive teaching
ECEF	Early childhood education facility
ERO	Education Review Office
ETP	Effective teaching profile
GSE	Group Special Education
MoE	Ministry of Education
NCEA	National Certificate of Educational Achievement
NGO	Non-governmental organisation
PBI	Positive Behaviour Interventions and Supports
PLD	Professional learning and development
RTLb	Resource Teacher: Learning and Behaviour
SE	Special Education
SEG	Special Education Grant
SW	School-wide

GLOSSARY

Ako: Māori pedagogy; teaching and learning as reciprocal and connected concepts

Ākonga: learner(s)

Aotearoa: the original (indigenous Māori) name for New Zealand

Aroha: love, empathy and affection

Arotahitia ōu koutou reo: refers to ‘teachers focusing on the use of language’

Awhi: to assist or help

Hapū: sub-tribe(s); kinship group(s)

He kai mō te hinengaro: to nourish the mind; in the context of collective thoughts

Hei Āwhina Maatua programme: education and health programme for parents and students developed to address behavioural and learning difficulties experienced by Māori students

He Poutama Whakamana: a culturally responsive framework to guide the development of cultural competency; literally means ‘steps to empowerment’

Hikairo Rationale: An educational intervention approach based on a blend of assertiveness and warmth

Huakina Mai: to open doorways; a term which is used as a metaphor for enabling access

Hui: meeting

Hui Whakatika: Restorative conference, an approach that draws from traditional Māori discipline

Iwi: tribe(s); large group(s) of many people who are descended from a common ancestor tribe

Ka Hikitia: The Ministry of Education Māori Education Strategy; ‘Ka Hikitia’ literally means ‘to step up; to lengthen one’s stride’

Kai: food; nourishment

Kaiako: teacher

Kaiarahi: leader, advisor

Kaihono: Professional leaders; refers to specific roles within *Huakina Mai*, to assist and support schools and their communities and whānau

Kaihoe: paddler of a canoe; member of a crew

Kaitiakitanga: stewardship; guardianship

Kanohi: face

Kanohi ki te Kanohi: face to face

Kapa haka: performing arts group

Karakia: prayer; incantation; blessing

Kaumātua: respected older person

Kaupapa: philosophy, topic(s); policy/policies; matter(s); theme(s)

Kaupapa Māori: Māori philosophy

Kawa: the way particular protocols are carried out

Kōrero: talk; talking; speak; speaking; conversation

Kōhanga reo: language nest, preschool teaching through the medium of Māori kōrero – discussion, talk

Kotahitanga: unity, togetherness

Kura: school

Kura Kaupapa Māori Māori medium language immersion school

Mana: status, identity, dignity, authority, integrity

Mana ki te Mana: refers to the reciprocal relationship between the teacher and student

Māori: indigenous people of Aotearoa, New Zealand

Manaakitanga: the ethic of care; caring for others

Mana whenua: belonging; also a term used to indicate power and rights associated with possession and occupation of tribal land

Marae: a traditional community village, including a courtyard, buildings and cemetery

Mātauranga Māori: Māori knowledge

Pākehā: New Zealander of European descent; new settler(s) to Aotearoa New Zealand

Poutama: a series of steps; a visual metaphor that represents a journey of growth and development in order to attain greater knowledge and understanding

Rangatahi: youth

Rangatiratanga: self efficacy; self awareness; autonomy

Pūmanawatanga: The pulse, culture or climate of the school

Tauira: student, pupil or learner

Tamaiti: child

Tamariki: Children

Tangata whenua: person or people of the land; the hosts; the first people

Taonga: treasure(s)

Tātaiako: Cultural Competencies for Teachers of Māori Learners A resource for use with the Graduating Teacher Standards and Practising Teacher Criteria.

Te ao Māori: a Māori world / world view

Te reo Māori: the Māori language

Te reo me ona tikanga Māori: Māori language and customs

Te Tiriti o Waitangi: The Treaty of Waitangi: an agreement signed in 1840 between Māori and the Crown; the founding document of Aotearoa New Zealand

Te Waipounamu: the South Island of Aotearoa New Zealand.

Teina: younger (less experienced) person of the same gender

Tikanga: protocol(s); custom(s); procedure(s) method(s) and way(s) of doing things

Tuakana: older (more experienced) person of the same gender

Tuakana / teina: a relationship where an older (more experienced) person works with and helps a younger (less experienced) person

Waitangi: the place in Aotearoa New Zealand where the Treaty of Waitangi was first signed

Wānanga: Higher learning; learning targeted forum for learning

Whakamana: to honour; to enhance; to elevate

Whakapapa: ancestry; genealogy; heritage

Whānau: family; families

Whanaungatanga: the process of building respectful relationships

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ABSTRACT

This thesis sought to investigate and explore shifts in teacher practice when culturally diverse teachers (Māori and non-Māori) work towards becoming culturally responsive classroom managers. It is an inquiry into the impact of the Professional Learning and Development (PLD) on teachers' beliefs, values and classroom practices through the implementation of the pedagogical framework; *Mana ki te Mana*. This framework proposes that mana (authority with integrity) has the potential to be a significant motivational factor in the learning and teaching context. A fundamental principle of *Mana ki te Mana* is supporting teacher practice to become more inclusive, moving away from a functional/deficit view of behaviour to a sociocultural/agentive lens.

The study occurs in the context of a unique whole-school behaviour intervention and intensive professional learning and development. From 2014 to 2016, the Ministry of Education (MoE) in Aotearoa New Zealand (NZ) funded *Huakina Mai* ('opening doorways'), an Indigenous whole-school behaviour intervention pilot, in three primary schools in Aotearoa NZ. This initiative aims to improve teachers' culturally responsive classroom management (CRCM) and ultimately shift achievement outcomes for Māori students through targeted professional learning and systemic school change. This doctoral research presents the findings from the study of one particular element of the *Huakina Mai* pilot project: the impact of the PLD on teachers' classroom practices over the period of one year (2014–2015) of intensive PLD at three unique school settings.

This thesis reports the findings of three sets of data collection intervals from three schools in the South Island of Aotearoa NZ (Mānuka, Willow and Nikau) that participated in the study. Data was collected at three intervals over one year (Fullan, 2001). Case study and grounded theory methodologies were utilised in conjunction with kaupapa Māori Theory. Interviews and observations were carried out in 2014–2015. The interview questions prompted the participants to reflect on their personal and professional beliefs, values and classroom practices in relation to the pedagogical framework *Mana ki te Mana*. The findings make particular reference to self-reported changes in teacher practice demonstrated in teacher classroom management approaches and the use of language evidenced in qualitative teacher interviews and observation data.

Overall, the findings indicate that all of the participants experienced some improvements in their CRCM practices and gained new knowledge through *Mana ki te Mana*. Some participants reported transformational shifts in their practice, and these were linked to contextual differences between the case study sites. Rapid changes occurred when teachers' practice was deprivatised and when communities of learning emerged and acted as platforms for teachers to try out new practices in a supported context. Supported settings allowed for critical conversations and dialogues within culturally safe environments and mutually caring relationships to form and grow. Relationships between staff members emerged as being integral to managing the change process, reducing stress, increasing mentoring and leadership and in

building confidence as teachers addressed unconscious and often confronting practices. The organisation leadership of the school context was vital in supporting practitioners to participate in continuous learning throughout the professional learning and development. These contexts created strong leadership direction through the Māori strategic priorities, shared vision, goals and organisational practices that embodied a collective responsibility for te ao Māori worldview learning and whole school change.

This study highlighted that shifts in teachers CRCM practices occur when there are close links between the theory and practice. That is, when teachers have strategies, resources, mentoring/coaching, and access to literature to support them to implement new approaches while becoming critically reflective and aware of their own changes in their thinking, theorising and practice. In particular, the findings indicate that four key constructs emerge as part of the change process. These constructs provide the foundation for the emerging practice based framework that proposes that changes in classroom management (moving from Applied Behaviour Analysis (ABA) and other Behaviour Management (BM) approaches to Māori relationship- based approaches) does not happen in isolation from key ontological (shifts in the critical beliefs that shape individuals sense of unique identity), epistemological and pedagogical processes within principal frameworks that govern teaching and learning practice.

CHAPTER ONE: INTRODUCTION

Background to the Study

Advancing Māori student success in schools is a contemporary issue in Aotearoa NZ; one that continues to be the subject of numerous policy and strategy reviews (Bishop, Berryman, Tiakiwai, & Richardson, 2003; MoE, 2007, 2008a, 2008b, 2010, 2013a). Despite the government's targeted investment into raising the educational achievement of Māori students, the MoE research data shows that disparities continue to grow (MoE, 2014). The rates at which Māori students are exited from the classroom, disengaged in learning and referred for special education support further perpetuate negative education statistics and increase the risks of social, cultural and economic alienation (OECD, 2013). This study sought to understand the overrepresentation of Māori students in special education and/or experiencing exclusion due to challenging behaviour, by understanding the impact of *Mana ki te Mana*, an Indigenous (Māori) professional learning and development (PLD) programme, on teachers' beliefs about their ability to manage and use culturally responsive classroom management (CRCM) practices as part of a whole-school reform project.

Schools in Aotearoa NZ were originally designed during the industrial revolution, making Western-styled education available to Māori and Pākehā/European¹ New Zealanders (Bishop & Glynn, 1999). Historical government education policies were broadly adopted as a means to eliminate cultural and language differences (Bishop & Glynn, 1999); assimilating Māori through a process of integration. Researchers have demonstrated that these policies resulted in Māori sacrificing, culture, language, identity and educational aspirations (Bishop & Glynn, 1999).

Through the revitalisation of the Treaty of Waitangi² (henceforth, "Treaty") principles over the past 30 years, many schools have been redefining their own cultural norms, working towards creating culturally safe schools policies and programmes and actively seeking to reflect the unique Indigenous Māori context of Aotearoa NZ (Macfarlane, Glynn, Cavanagh, & Bateman, 2007). Within the New Zealand Curriculum (MoE, 1996a, 1996b, 2007), care is taken to acknowledge "the value of the Treaty of Waitangi and of New Zealand's bicultural identity" (MoE, 2007, p. 1). Further, Glynn, Berryman, Walker, Reweti, and O'Brien (2001) emphasise the need for Aotearoa NZ to identify with the values and beliefs of the two traditions of the bicultural country. This includes respecting others, inclusion, acknowledgement of diversity, and equity for all as evidenced in the Treaty.

Herbert (2010) highlights that the Treaty provides a framework to embrace mutual understandings and power-sharing. Further, Glynn (2015, p. 112) encourages educationalists in Aotearoa NZ to embrace the Treaty framework as a mechanism of power-sharing and of embracing kaupapa Māori values like tino rangatiratanga (autonomy; self-determination), reciprocity, and connectedness as teaching and learning

¹ Pākehā is a term used for European settlers.

² The Treaty of Waitangi (Te Tiriti o Waitangi) resulted in Aotearoa NZ being a British Colony, this led to greater European presence, for more information see (Macfarlane, 2012).

approaches that support culturally relevant teaching in addressing Māori educational success. Through the application of the Treaty principles, Glynn asserts that psychology practitioners have begun to engage in meaningful PLD initiatives that support power-sharing relationships, bicultural practice and the self-determination of Māori (Glynn, 2015). However, as Waitoki and Levy (2016) argue, despite the significant shifts and progress, there is still room for greater acknowledgement of Indigenous knowledge.

Aotearoa NZ education policies and legislation state that schools are bound by the Treaty; schools are expected to operate within and reflect the Treaty principles in their bicultural practices, norms, values and core curriculum content (MoE, 2007). However, the disparity between Māori and non-Māori demographic livelihood continues to grow (OECD, 2013). Māori students continue to experience reduced educational success when compared with their peers in Aotearoa NZ schools. Further, Māori students are overrepresented in special education programmes. Comparing Māori and non-Māori achievement statistics, Māori leave school earlier, acquire fewer qualifications, are stood down, suspended, excluded and/or referred to special education support services or alternative education provision (MoE, 2014, 2015).

These patterns of disparity mirror those of minority students across the world (Klingner et al., 2005; Savage, Hindle, et al., 2011). Similarly, education systems, globally, are faced with developing teacher practice to ensure that race, culture, language and identity are central to teaching practice and learning for all students (Alton-Lee, 2003; Bishop, Ladwig, & Berryman, 2014; Kirkland, 2016; Milne, 2009, 2013). Further, educators and school leaders are charged with finding ways to support practitioners to shift from deficit-theorising to solution-focused strength approaches (Glynn, Cavanagh, Macfarlane, & Macfarlane, 2011; Savage, Macfarlane, Macfarlane, Fickel, & Te Hēmi, 2013). There is a wealth of literature in the areas of culturally responsive teaching (Hill & Hawk, 2000; Jansen & Matla, 2011; Ladson-Billings, 1992a, 1995, 2006, 2009; Ladson-Billings & Tate, 1995; Lipman, 1995; Macfarlane, 2004, 2007; Stanford, 1997; Watchel & McCold, 2001), restorative practice (Bateman & Berryman, 2008; Cameron & Thorsborne, 1999; Cavanagh, Macfarlane, Glynn, & Macfarlane, 2012; Jansen & Matla, 2011; Macfarlane, Macfarlane, & Margrain, 2011), social and emotional behaviour disorders (Hill & Hawk, 2000, Macfarlane, 2007; Meyer & Evans, 2006), teacher professional learning and development (Bishop & Berryman 2006; Bishop, Berryman, Cavanagh, & Teddy, 2007, 2009; Garet, Porter, Desimone, Birman, & Kwang Suk, 2001; Hynds et al., 2016; Macfarlane, 2004) and peer coaching (Joyce & Showers, 2002; Neufeld & Roper, 2003). However, a review of searches in Academic Search Premier, using a variety of search terms explicitly and implicitly related to Indigenous Māori behaviour focused professional learning and development in education contexts did not reveal any studies highlighting the intersection of the research that brings all of these issues together in one study. To date, no studies have been conducted within Aotearoa NZ that investigate the impact of an Indigenous PLD intervention that focuses on teachers becoming competent in CRCM and māori pedagogical practices as part of a whole-school behaviour reform project in primary schools.

This research explores the contemporary phenomenon of PLD on teachers' beliefs, values and classroom practices to conceptualise and understand in what ways teacher practice shifts within the classroom as a result of culturally responsive ontological and pedagogical PLD. To do this, three school sites are investigated within Aotearoa NZ as case studies. The cases build an understanding of the similarities and differences evident in teacher practice across the three sites while contributing to the international literature on teacher professional learning. This study also adds to the growing knowledge base within Aotearoa NZ about Indigenous Māori school behaviour interventions (Savage et al., 2013).

Case study research can inform policy, strategy and school initiatives with an emphasis on seeking to improve systems rather than justifying what currently exists (Merriam, 2002). The intention of this study is to contribute to the Indigenous professional learning empirical research, and the teacher professional practice literature while also increasing the understanding of Indigenous behaviour interventions in Aotearoa NZ. Complementing the case study research design are qualitative methods and inductive procedures (Merriam, 2002; Thomas, 2006; Yin, 2014), underpinned by a kaupapa Māori research methodology (Bishop & Glynn, 1999; G. H. Smith, 1997; L. T. Smith, 1999) and grounded theory data analysis (Strauss & Corbin, 1998). Qualitative procedures enable the researcher to describe the participants' experiences through in-depth interviews and observations (Christensen & Johnson, 2008). Through grounded theory, theoretical insights surface that aid in the findings of the data in the final analysis (Strauss & Corbin, 1998). The kaupapa Māori research approach provides a culturally congruent framework for participating in Indigenous research, ensuring that the researcher explicitly situates herself within a moral and ethical commitment to social justice, culturally responsive practices and equity in education (Glynn et al., 2011; G. H. Smith, 1997; L. T. Smith, 1999). Pihama, Cram, & Walker (2002) assert that kaupapa Māori research is primarily about social justice, equity and moving towards transformation. It is this emancipation paradigm that has guided this research.

The following sections investigate the background to the issue, situate the researcher and address the research questions and overall thesis structure.

Rationale

This section of the thesis examines the current educational statistics and historical context of Aotearoa NZ behaviour initiatives. It demonstrates the negative impact of importing behaviour programmes that are not culturally or contextually compatible to the unique setting of Aotearoa NZ.

Contemporary Behaviour Programmes in Aotearoa NZ

Positive behaviour management does not occur in a vacuum; it requires a skilled practitioner who can apply effective teaching, learning and management pedagogies (Wearmouth, Glynn, & Berryman, 2005). Further, effective teacher behaviour is strengthened when the school-wide organisational structure and culture reflect these practices within their leadership, systems and policies. Over the past 25 years, as part

of the increasing rates of suspension, stand-downs and exclusion experienced in Aotearoa NZ schools, the MoE has sought to implement various theoretical, programme initiatives and intervention approaches to support teachers to manage classroom behaviour (Savage, Lewis, & Colless, 2011). By and large, the intervention programmes have been imported Western models (Savage, Lewis, et al., 2011), underpinned by and informed by Western knowledge and values, and seeking Western ideals of interpersonal behaviour, societal norms, and individual identity. Savage, Lewis, et al. (2011) assert that importing a behaviour programme from overseas contributes to the perpetuation of cultural norming of Western models and the continuation of inequitable schooling experiences for students.

The history of behaviour intervention in Aotearoa NZ mirrors that of other countries. Shifts in philosophical approaches to managing challenging children saw the removal of the cane and the implementation of more subtle control measures designed to maintain compliance (Cameron & Thorsborne, 1999). Savage, Lewis, et al. (2011), describe Lee and Marlene Canter's *Assertive Discipline* programme (1976) as being implemented in many Aotearoa NZ schools as a means to support teachers in managing challenging classroom behaviours (Savage, Lewis, et al., 2011). This was followed by Bill Rodgers's practical strategies for behaviour management, and Gary La Vigna's applied behavioural analysis (ABA) approach (as cited in Savage, Lewis, et al., 2011, p. 30). Savage, Lewis, et al. (2011) note that when La Vigna's ABA approach was introduced, it was targeted at the severe end of the behavioural continuum. She cites Wylie (2000) and notes that the Canter's *Assertive Discipline* and La Vigna's ABA were expensive to implement, and over an extended period of time were considered unproductive by many academics and educators within Aotearoa NZ schools. While Bill Rodgers' behaviour management principles are still practised in many schools in Aotearoa NZ, there have been various critiques of the effectiveness of this approach on students' long-term self-management. In this regard, the evidence suggests that behaviour management strategies are more effective when embedded in whole-school frameworks that implement system and pedagogical policies and practices (Alton-Lee, 2003; Savage et al., 2013).

Over the past 25 years, the international contemporary ideological drive towards more inclusive practices witnessed a paradigm shift in Aotearoa NZ classrooms regarding inclusive interventions promoted within schools (Alton-Lee, 2003; Macfarlane & Macfarlane, 2005). This shift has seen a move away from the deficit or within-person model of 'fixing the student' to a more ecological repositioning that is characterised by a rhetoric of collaboration and strength-based approaches to diversity and emphasises the importance of finding ways to include all students (Macfarlane, 2007; Mitchell, 2014; Prochnow, Macfarlane, & Glynn, 2011).

As part of the movement towards inclusive models of practice, Aotearoa NZ researchers have demonstrated the effectiveness of Indigenous approaches to behaviour management (Glynn, Berryman, Grace, & Glynn, 2004; Macfarlane, 1997) and restorative practice (Bateman & Berryman, 2008). However, as Savage, Lewis, et al. (2011) note, these initiatives, while having positive impacts, have often

been one-off interventions and lacked funding to be implemented with integrity over a significant period of time (Savage, Lewis, et al., 2011). This has resulted in some pilot programmes being unable to demonstrate significant progress and, furthermore, teachers do not invest in making long-term sustainable changes to their practice when the implementation is ‘one off’ (Savage, Lewis, et al., 2011). Hence, *Huakina Mai* stands out from its predecessors because the MoE committed to funding the project for a minimum of three years before reviewing the funding model.

This section outlined how Aotearoa NZ has tended towards importing Western behaviour programmes in response to growing suspension, expulsion and truancy rates (Savage, Lewis, et al., 2011). It further highlighted how these programmes have not been culturally located (Savage, Lewis, et al., 2011). It also emphasised that (specifically in this multi-case study design) Indigenous Māori approaches to supporting positive behaviour within Aotearoa NZ have been limited in their length of intervention and ability to demonstrate long term benefits due to resourcing.

The following section will outline the issues associated with culturally neutral responses to behaviour and/or behaviour frameworks that are designed to be ‘culturally enhanced’ (Macfarlane, 2012). It will then describe an Indigenous response (*Huakina Mai*) to the concerns around increasing behaviour challenges put forward by researchers in Aotearoa NZ as a way to address the historical disparity Māori continue to experience within the mainstream education sector.

Western and Indigenous Māori Views on Behaviour

Traditionally, the behaviour systems in Aotearoa NZ have tended to focus on imported knowledge systems that are culturally located within Western values (Savage, Lewis, et al., 2011). These values have placed the student as an isolated entity and have favoured a punitive response to behaviour understood as deviant or challenging in some way (Macfarlane, 2007; Savage et al., 2013). This focus has positioned children’s behaviour within a punitive frame—that is, offenders are punished as a consequence of their offending behaviour (Savage et al., 2013). Research has demonstrated that this approach to behaviour is generally ineffective as it does not provide an opportunity for students to learn new ways of behaving and to try out these positive behaviours in new social settings (Alton-Lee, 2003; Macfarlane, 2007; Savage, Lewis, et al., 2011). As stated previously, the international drive towards inclusion and mainstreaming³ has witnessed a shift in the responses to behaviour within Aotearoa NZ (Margrain & Dharan, 2011). This shift has moved away from compliance agendas of addressing the needs of the organisation of the school to addressing the needs of children. With the support of the MoE, and the Positive Behaviour for Learning (PB4L) initiative schools seek to create a positive social, cultural and academic atmosphere that increases success for all students (MoE, 2009a, 2009b). However, the latest MoE initiatives, eg. PB4L School-Wide, are imported international programmes. Neither provides educators with a culturally located model for addressing

³ Mainstreaming accommodation of students with special social, emotional, learning or behavioural needs in a regular education setting. For more information see (Macfarlane, 2007).

behaviour. Rather, they are framed to be culturally neutral and then culturally and contextually enriched to fit an Aotearoa NZ context (Savage, Lewis, et al., 2011; Savage, Macfarlane, Macfarlane, Fickel, & Te Hēmi, 2014).

Comparatively, a uniquely kaupapa Māori view of behaviour, relational pedagogy and responsive relationship based management approaches (see Bishop et al., 2003; Bishop, Berryman, Cavanagh, & Walker, 2006; Bishop et al., 2009; Bishop et al., 2014; Macfarlane, 2003, 2004, 2007; Savage et al., 2013, 2014) assert the importance of taking a sociocultural relational lens, whereby behaviour is a response to the relationship and interaction between the teacher and the student. Furthermore, kaupapa Māori professional learning, development and behaviour interventions highlight the importance of the schools, educators and teachers acquiring a relationship-based pedagogy, including students with challenging behaviour (Bishop et al., 2014; Glynn, Berryman, Atvars, & Harawira, 1997; Glynn, Berryman, Bidois et al., 1997; Glynn et al., 2011; Macfarlane, 2000, 2004, 2007; Macfarlane & Bateman, 2005; Macfarlane & Margrain, 2011; Macfarlane & Prochnow, 2011; Savage et al., 2014).

The constraints facing Indigenous Māori student underachievement in schools is researched and documented as part of a significant body of work (Bishop, 2005; Bishop & Berryman, 2006; Bishop & Glynn, 1999; Bishop et al., 2003; Bishop et al., 2006; Bishop et al., 2014; Hynds et al., 2016; Macfarlane, 2003, 2004, 2007; Milne, 2013; Savage et al., 2014; Savage, Hindle, et al., 2011; Savage, Lewis, et al., 2011; Penetito, 2010; Wearmouth, Richmond, & Glynn, 2004; Wearmouth et al., 2005). Wearmouth et al. (2005) highlight the expectation in Aotearoa NZ that students beginning school conform to certain social norms. These authors declare that for many children, these norms do not reflect their home or their community cultural practices and preferences, and as a result, the behaviour expectations can be vastly different. These differences can further perpetuate the challenges students face in navigating the social and behavioural norms between home and school. Savage et al. (2013) assert that Western understandings of behaviour, in particular, regularly tend to be reactive and punitive whereas Māori views are commonly underlined by holistic and ecological perspectives. In some cases, when schools operate largely from Western paradigms and do not include culturally responsive pedagogies, the differences in social norms between home and school can lead to high levels of exclusion for Māori (Bevan-Brown, 2006; Savage et al., 2013). Scholars argue that the experience of exclusion perpetuates students' sense of dislocation from school and consequently affects learners' long-term opportunities for learning and achievement (Margrain & Dharan, 2011; Milne, 2013; Savage, Lewis, et al., 2011).

Both Macfarlane et al. (2007) and Savage et al. (2013) describe Māori behaviour interventions using a sociocultural lens; that is, behaviour is understood as a response to interaction between the teacher and the student (Macfarlane et al., 2007; Savage et al., 2013). These authors describe a Māori worldview of behaviour within the lens of relational trust and highlight that it is multidimensional, behaviour is understood within the context of the environment, and unique whakapapa (Māori heritage) of the individual (Savage et al., 2013). Whereas Western approaches to behaviour characteristically position

students as individuals, isolated, and behaviour is student-centred (Macfarlane et al., 2007). Responsibility is placed on the student and not the wider context of interactions with their environment. As part of the MoE's focus on developing Māori student success, a team of Māori researchers in Aotearoa NZ were charged with creating an intervention that was situated within a kaupapa Māori framework, understanding that behaviour is culturally located and based on social interaction (Macfarlane, 2004; Savage et al., 2013). This framework was designed to be trialled and piloted in three schools in Aotearoa NZ and sits within the overarching MoE strategic framework of PB4L as part of the focus of 'getting it right for Māori' (MoE, 2009a, 2009b).

This section has examined the political influences on Aotearoa NZ school-based behaviour frameworks and how these have led to the creation of an Indigenous Māori based behaviour response. The next section will outline this unique Aotearoa NZ-based intervention and the role culture plays in informing the design and function of the approach.

Huakina Mai

Huakina Mai –literally meaning 'opening doorways' – is the metaphor that drives the programme; to open doorways to success for all children rather than to close off, remove or isolate based on a perceived limitation (Savage et al., 2013). *Huakina Mai* is premised on a unique kaupapa Māori sociocultural positioning that aims to address the current cultural gap in behaviour interventions in Aotearoa NZ. This model sets about repositioning the nature of schooling, responding to learners as individuals with essential teaching learning and social needs, but particularly for learners who are Māori. The social justice focus on removing educational barriers to success and reducing educational disparity by attending to the systemic failure begins to address the entrenched challenges that have led to the disparity between Māori and non-Māori in Aotearoa NZ. These challenges include historical assimilation policies and practices, and deficit theorising. Bishop & Glynn, (1999) highlight that the history of schooling in Aotearoa NZ comes from a philosophy that was designed to assimilate Māori. Furthermore, Jenkins and Ka'ai (1994) note that "society has come to accept it as quite normal for Māori to fail" (p. 150). *Huakina Mai* has been written by a group of Māori academics in Aotearoa NZ as a culturally congruent school wide behaviour reform intervention seeking to support schools to not only address whole school systems but also to co-construct with parents, whānau (family) and the wider community utilising a relationship-based approach that is solutions focused and grounded in Māori pedagogy.

A key focus of *Huakina Mai* is addressing teacher practice and ensuring that teacher pedagogy is consistent with a culturally responsive approach to classroom management. The theoretical foundations of *Huakina Mai* are built from three sources of evidence:

- critical evidence from two Aotearoa NZ research evaluations that were commissioned by the MoE in 2011, as part of PB4L, to assess kaupapa Māori behaviour interventions

- data gathered from focus groups and interviews held specifically for *Huakina Mai*, and
- Aotearoa NZ and global research comprising culturally responsive classroom management (Savage et al., 2013).

Based on the evidence-based framework of *Huakina Mai*, a parallel complementary pedagogical professional learning and development (PLD) framework was created to sit alongside the *Huakina Mai* implementation. The PLD component was named *Mana ki te Mana* in honour of Ipu Absolum (2012), a practitioner who contributed to the *Huakina Mai* research evidence base. Ipu expressed the following:

The relationship that develops between a tauira (student) and a teacher is about ‘mana ki te mana’ (mana given and received). ‘Mana ki te mana’ is fundamental to connectedness and reciprocity being established, and happens when the mana of the tauira links with the mana of the teacher. Mana must always connect between two people before trust, respect and reciprocity can be displayed. So teachers have to be open to the process of ‘mana ki te mana’ happening. At all times, the teacher must model behaviours that indicate their willingness to initiate that process; the tauira will subsequently validate that connection happening with the teacher; they will ultimately decide if ‘mana ki te mana’ happens based on the integrity of teacher interactions with them (Ipu Absolum, 2012, as cited in Savage et al., 2013).

Based on the Māori philosophy of teaching, learning and behaviour (as described by the authors of *Huakina Mai*) the PLD framework *Mana ki te Mana* was developed and designed to support teachers to become responsive to culture by addressing culturally responsive classroom management within a kaupapa Māori (Māori philosophical) approach to behaviour. This framework articulates six key focus areas for teacher development and classroom practice. As cited in Savage et al. (2013) these are:

- “Inclusion
- Māori as Tangata Whenua
- Whanaungatanga
- Culturally responsive classroom management
- Arotahitia ou koutou reo
- Ako” (Savage et al., 2013, pp. 58–59).

As a result of the evidence based framework for whole school reform, *Huakina Mai* was piloted in three schools over the period of two years. This study investigated the impact of the PLD component, *Mana ki te Mana*. The research focuses specifically on the theoretical framework *Mana ki te Mana* as applied in the PLD on teacher beliefs, values and classroom practices and seeks to understand in what ways teachers’ classroom practices shifted (or not) to embody culturally responsive pedagogies as a result of engaging in

the PLD initiative within the wider school reform *Huakina Mai*. The framework will be discussed in more detail in the literature review as it directly relates to the choice of methodology.

A group of noted professional educators evoked in conjunction with Ngāi Tahu to carry out the implementation of *Huakina Mai* and to develop resources to support ongoing implementation. This thesis does not report on the professional learning material due to intellectual property rights of the implementation team. For more information on the approach taken to the teaching of the professional learning and the team implementation please see Ministry of Education, *Huakina Mai Kaihoe Team: Implementation*, 2016.

Research Questions

This qualitative case study (Yin, 2014) utilises a grounded theory (Corbin & Strauss, 2008) and inductive content analysis approach (Berg, 2004; Krippendorff, 2004; Thomas, 2006). The methodology aligns with the research intent to understand the participants' experiences, and perspectives, about the Māori PLD *Mana ki te Mana*. Utilising qualitative interviews as a data gathering mechanism provided the right tool to build a comprehensive description based on the perspective of the participants. The intention of using an inductive approach is to create both meaning and theory, and to ultimately understand the participants' experiences based on the framework of the questions driving the research. The research design is driven by kaupapa Māori theory and research methodology, positioning Māori worldview (values, beliefs, practices) as the core paradigm of the research agenda, inquiry, methods and analysis. The design principles are driven by well-worn principles in kaupapa Māori research: having Māori knowledge is integral to understanding what works best for Māori (Durie, 2003); Indigenous communities know best what they need (Sleeter, 2001); translating the link between the knowledge of the community into political ideas is essential to overcoming cultural hegemony (Gramsci, 1971); and, overcoming the entrenched ideological philosophies of the dominant culture is essential to realising decolonising Indigenous epistemologies (L. T. Smith, 1999). Central to all kaupapa Māori research methodologies is the understanding that solutions for Māori are located within Māori culture itself (Bishop 1996a, 1996b; L. T. Smith, 1999).

This research study sought to address a significant gap in both the CRCM literature and behaviour PLD by investigating the ways in which teacher practice shifts within the classroom as a result of an Indigenous Māori PLD framework. The intention of the study, therefore, was to understand the impact of a kaupapa Māori PLD programme on teacher practice by considering the ways teachers' beliefs, values and classroom practices shift as a result of interacting with the *Mana ki te Mana* pedagogical framework. The *Mana ki te Mana* framework is based within a kaupapa Māori perspective and as a result this research sought to understand the impact of this framework from a Māori frame of reference including investigating the ways teachers adjust the language that they use in the classroom (as an indicator of agentic practice and use of te reo Māori), and the ways teachers' deeper beliefs shift from (in some instances) a functional

deficit view of behaviour to an agentic dynamic view. To that end, a series of research questions were created and utilised to direct this study.

The research study explored one central research question and five sub questions:

1. What is the impact of an Indigenous behaviour intervention (in particular, the *Mana ki te Mana* pedagogical framework) on teachers' beliefs, attitudes, values and classroom practices?
2. In what ways do classroom teacher identities, beliefs, values, attitudes, and classroom practices shift as a result of the *Mana ki te Mana* pedagogical framework?
3. How does classroom language change (as an indicator of agentic practice)?
4. What are the experiences and perspectives of teachers, both Māori and Pākehā, and school leaders of *Huakina Mai* in relation to students identified with behaviour or learning needs?
5. In what ways do teacher beliefs shift from a deficit functional view of behaviour to an agentic dynamic view?
6. How does the development of School-wide Positive Behaviour for Learning fit with the perspectives that inform *Huakina Mai*?

The intention was to comprehend in what ways teachers' beliefs, values and practices shift according to the self-reported reflections of the practitioners of their perspectives and experiences. The study did not seek to investigate the effectiveness of the teacher's classroom practice nor did it seek to investigate the effect of their practice on student outcomes.

Situating the Researcher

Ko wai au? – Who am I? I am a Pākehā (non-Māori) woman, born to European parents, and I have been immersed in te ao Māori from my early formative years, beginning with attending Kōhanga Reo (a Māori language early childhood setting) and then participating in te reo Māori (Māori language) classes throughout my formal schooling. This foundation has led to a lifelong interest in Māori culture and then as I entered tertiary education a passion for tribal, emancipatory and applied research methodologies. I am especially interested in research that supports CRCM and inclusive pedagogies in schools. I wholeheartedly believe that the disparity in education in Aotearoa NZ is not a 'Māori' issue but rather an issue that all citizens in Aotearoa NZ should work towards redressing.

In tandem with other Pākehā educational researchers in Aotearoa NZ (Barnes, 2013; Glynn, 2008; Hynds, 2007; Milne, 2013; Salmond, 2012), this research seeks to participate in research that is concerned with Indigenous issues, self-determination and the survival of language, and cultural knowledge.

The motivation for undertaking this study was cumulative. Firstly, at the beginning stage of this research journey I was a newly trained primary school teacher who was, and still is, aware of the inequalities of the Aotearoa NZ education system. This inequality struck me particularly in relation to perceptions of

behaviour within the wider body of knowledge surrounding cultural norms and the dominant practice of teachers locating blame on individual students rather than looking at their own practices. It is my perception that there remains a significant gap in Aotearoa NZ's response to behaviour in the context of school reform and a need for research, not only to understand and inform teacher pedagogical practice, but also to continue the “warrior scholar” pursuit of equity (Milne, 2013) for restorative and social justice. I am also deeply passionate about PLD in the context of understanding how our beliefs shape our thinking and consequently how we interact and engage with the world around us. Further, I believe that applied research insight into practice can be effectively translated into practical tools that can support educational practitioners, school leaders, and teachers in their classroom practice.

Secondly, I currently work for Te Tapuae o Rehua; a Ngāi Tahu⁴ partnership between four tertiary teaching institutions in Te Waipounamu (the original Māori name for the South Island of Aotearoa NZ) as a researcher and project manager. What attracted me to working for Ngāi Tahu was the core family values that underpin the organisation ethos, and the focus on social justice and equity minded approaches to education. Working for Ngāi Tahu and in particular at Te Tapuae o Rehua was an opportunity to continue to work in education that was focused on creating opportunities and supporting systems to shift to more culturally responsive practices, something I am whole heartedly passionate about. Working at Te Tapuae o Rehua alongside esteemed Māori cultural and academic leaders I have been privileged to contribute as a researcher to the evaluations of key culturally responsive education Ngāi Tahu-led projects. Subsequent to working on various kaupapa Māori research projects and during the writing of this thesis, I have been working as a project manager for *Te Ara Raukura*, an evidence-based research project designed to support rangatahi (youth) in seven secondary schools across Ōtautahi/Christchurch to connect through collaboration to their culture, language and identity. This project is currently being funded by the MoE and *Te Pūtahitanga*. Working for Te Rūnanga o Ngāi Tahu has had an indelible effect on my own practices as a researcher and educator—how I conduct myself as a person and what I value and perceive to be important paradigms of knowledge, as well as what I value and believe about education as an individual practitioner.

The pursuit of restorative practice in mainstream education in Aotearoa NZ schools ignites my passion for research scholarship. There is a need to continue to build understanding and insight and ultimately developing theoretical and practice based evidence within Aotearoa NZ (Hynds, 2007; Macfarlane, 2012). I've written this thesis as a contribution to not only the theoretical knowledge connecting research to practice, but also to inform practice in *practicable* ways, helping to close the gap between the work done ‘at the coalface’ and the emerging academic literature grown out of Māori epistemologies and ontologies. It is in contributing to practice-based evidence and research to inform change that this thesis positions itself.

⁴ Ngāi Tahu (or Kāi Tahu) are the Māori iwi (tribe) of the South Island of Aotearoa NZ (<http://www.ngaitahu.co.nz>).

Through the culmination of my own experiences as an educator in Aotearoa NZ primary school teaching and other learning environments, collaborating with iwi, working within kaupapa Māori theoretical frameworks and research agendas, and working towards equity in education, I have deployed an ever-developing skillset of “theoretical sensitivity” (Strauss & Corbin, 1998).

Kaupapa Māori research methodologies offers the researcher an opportunity to actively participate in the research and to name power and race as a primary issue in the research. The two issues are equally relevant for a Pākehā researcher working at an iwi organisation (Te Tapuae o Rehua) seeking to describe the impact of an Indigenous professional development programme on teachers’ (both Indigenous and non-Indigenous) culturally responsive practices and competency in responding effectively to Māori learners presenting with behavioural challenges. L. T. Smith (1999) discusses researcher positioning regarding race, asking, “Can a Māori researcher who is anti-Māori carry out kaupapa Māori research?” to which she replies, ‘definitely not’. However, she then asks, “Can a non-Indigenous researcher carry out kaupapa Māori research?” (p. 184). L. T. Smith (1999) refers to Bishop’s (1994) Kaupapa Māori model framed by the discourses of the Treaty of Waitangi and the room for non-Indigenous people to contribute to Māori research. L. T. Smith highlights Bishop’s argument that non-Indigenous people can support Māori research as treaty partners and notes they can be “useful allies and colleagues in research” (p. 184). Smith also refers to Irwin who highlights the importance of kaupapa Māori research being “culturally safe” (p. 184). That is, as long as there is authentic collaboration with others (e.g., Māori research advisory group, Māori research supervisors) and that the researcher positions herself - especially as a non-Indigenous person (L. T. Smith, 1999) – so that power and control remain within Māori cultural space and a Māori worldview, then she can carry out Indigenous research.

Summary

This research is situated within the literature of culturally responsive pedagogy (CRP) and culturally responsive classroom management (CRCM), and takes an Indigenous theoretical perspective, specifically kaupapa Māori theory, as a lens to survey and interpret the research findings. L. T. Smith (1999) and G. H. Smith (2012) provided guidance for the use of kaupapa Māori theory. The implications of the decision to use this framework are discussed in the methodology section. Nevertheless, this study recognises the increasing influence, development and diversification of kaupapa Māori theoretical perspectives (Smith, 2012)⁵. The research was conducted as a multi-case study of three primary schools in the South Island (Te Waipounamu) of Aotearoa NZ. It is intended that the three cases build understanding and insight at three uniquely different contexts. It also sought to understand how the pedagogical implementation of *Mana ki te Mana* supported teachers, both Indigenous and non-Indigenous, in their classroom practice.

⁵ This is described in detail in the methodology section and draws largely on the work Linda Smith (1999) and Graham Smith (2012). However, the political and cultural discussions that surround kaupapa Māori theory and the Kaupapa Māori Movement are not discussed here (see Durie 2003; L. T. Smith, 1999, 2000, 2005; G. H. Smith, 1997, 2003, 2012; R. Walker, 1991)

The following chapter surveys the extant relevant literature. An analysis of behaviour intervention literature demonstrates that there is a paucity of evidence and understanding of CRCM in practice. A specific gap in the literature exists in the empirical evidence of cultural behaviour interventions and in particular around informing the role of teacher pedagogical practice supporting students with challenging behaviour needs. Because of Aotearoa NZ's high Māori student exclusion and suspension rate, the lack of Indigenous evidence-based research behaviour interventions and the perpetuated policy decisions to utilise Western culturally neutral responses to behaviour this study is timely. It will add significant value to understanding the place of Indigenous behaviour interventions as decolonising policy and practice for Māori in Aotearoa NZ.

Thesis Structure

This thesis has nine chapters.

Chapter 1: Introduction

Chapter 1 presents a broad summary of the research study, describes and outlines the purpose, intent, and overarching ideology, and provides context to the research questions driving this thesis.

Chapter 2: Literature Review

Chapter 2 presents a brief description of Māori education in Aotearoa NZ in order to emphasise the influence of the historical, political movements on Māori within contemporary society. The theory that informs current understanding of behaviour in schools is discussed alongside behaviour management, government policy and education initiatives designed to challenge and transform education disparity. Research findings, both relevant to and specific to Māori education and to positive behaviour interventions are reported. Attention is placed on exploring the existing culturally responsive research, and Indigenous perspectives, solutions and international drives. Culture, policy and evidence-based practice are also discussed. Finally, the chapter addresses the role of professional learning on teacher professional and personal beliefs and identity.

Chapter 3: Methodology

Chapter 3 describes the methodology, and explains the research methods including the ideology of qualitative research using a case study approach. Grounded theory, inductive analysis and kaupapa Māori theoretical and methodological perspective underpinning the study are also discussed. Human ethics, participants and research strategies are described in depth.

Chapter 4: Case Study 1

Chapter 4 presents the first of three case studies. This case is focused on Manuka Primary School. It begins with a context description and then describes the findings from the three rounds of interviews, taken at key junctures of the PLD intervention framework (initiation: prior to PLD; implementation: six

months into PLD; and institutionalisation: one year after PLD). Key findings are discussed in the summary section of the chapter.

Chapter 5: Case Study 2

Chapter 5 is the second of the three chapters that present the case studies. This case is focused on Willow Primary School. The structure of this chapter is same as that of Chapter 4.

Chapter 6: Case Study 3

Chapter 6 is the third of the three chapters that present the case studies. This case is focused on Nikau Primary School. The structure of this chapter is same as that of Chapter 4.

Chapter 7: Answering the research questions

Chapter 7 condenses the findings in relation to the central inquiry underpinning this study. The chapter highlights the emergence of the practice based structure in conjunction with the questions driving the study and answers the research questions.

Chapter 8: Discussion

Chapter 8 discusses the findings at the three case study sites and re-examines the research questions outlined earlier in this thesis. The literature reviewed in Chapter 2 is revisited and discussed. This chapter also presents the practice based framework derived from the primary data, literature review and data analysis.

Chapter 9: Conclusion

The final chapter in this thesis outlines the conclusions, describes the implications and offers a practice based model as part of the findings across the school sites as an approach to informing future school-wide behavioural implementation.

CHAPTER TWO: LITERATURE REVIEW

Background

This thesis engages and contributes to the existing knowledge and academic literature involving culturally responsive teaching (Hill & Hawk, 2000; Jansen & Matla, 2011; Ladson-Billings, 1992a; Lipman, 1995; Macfarlane, 2004, 2007; Pierce, 1996; Standford, 1997, Watchel & McCold, 2001), restorative practice (Cavanagh, Macfarlane, Glynn, & Macfarlane, 2010; Cavanagh et al., 2012), social and emotional behaviour disorders (Hill & Hawk, 2000; Macfarlane, 2007), teacher professional learning and development (Bishop & Berryman, 2006; Bishop et al., 2006; Garet et al., 2001; Hynds et al., 2016), peer coaching (Joyce & Showers, 2002), and Aotearoa NZ behaviour interventions (Glynn, 2008; Hooper, Winslade, Drewery, Monk, & Macfarlane, 1999; Savage, Lewis, et al., 2011; Savage et al., 2014) by investigating the impact of a Indigenous pedagogical framework on teacher beliefs, values and classroom practices within a kaupapa Māori behaviour intervention project. In this review of relevant literature, five key areas that frame and support the study are explored: (a) the historical educational context of Aotearoa NZ, (b) the history of behaviour interventions in Aotearoa NZ in the past 30 years, (c) culturally responsive teaching and CRCM, (d) teacher beliefs and professional identity and (e) solution-based PLD and behaviour interventions within Aotearoa NZ. This literature review describes the way in which Indigenous PLD can support teachers to become more agentic in their practice by embracing CRCM strategies and practices. A brief outline is provided below.

The first section explores the historical nature of the Aotearoa NZ education system and looks at the impact of the Treaty of Waitangi⁶. It then reviews the current education paradigms of this country, namely the functional deficit, or medical, model and the move towards an inclusive sociocultural constructivist model. Particularly pertinent are the role of culture (Bishop & Glynn, 1999), the notion of “white privilege” (McIntosh, 1990) “deficit theorising” (Bishop et al., 2003) and “school-wide positive behaviour support” (SWPS) and behaviour interventions (Sugai, O’Keeffe, & Fallon, 2011) within Aotearoa NZ (Savage et al., 2014). The second section explores several behaviour management theories and initiatives that have emerged over the past 30 years, looking closely at Aotearoa NZ’s government policy and education interventions designed to challenge and transform education disparity. The section also discusses literature and theory that has informed practitioners’ understanding and interpretation of student’s behaviour in schools.

The third section explores the literature concerning the solutions put forward by scholars as a way of encouraging schools to support Indigenous students and whole school reform. Existing culturally responsive teaching (Gay, 2000; Ladson-Billings, 1995; Macfarlane & Margrain, 2011) and culturally responsive classroom management (CRCM) (NYU Steinhardt, 2008; Weinstein, Curran, & Tomlinson-Clarke, 2003; Weinstein, Tomlinson-Clarke, & Curran, 2004) as a body of research is discussed as two

⁶ Tiriti o Waitangi (Treaty of Waitangi) signed by Māori chiefs and British state delegates on 6th February 1840.

separate but interrelated approaches to reducing historical disparity and as effective teaching approaches. The fourth section describes the literature underpinning teacher beliefs, attitudes and identity towards teaching and learning. The final section discusses sociocultural theories (Macfarlane, Webber, & Macfarlane, 2015) that underpin Indigenous solutions for Māori in Aotearoa NZ schools.

Introduction

Many researchers (Bevan-Brown, Berryman, Macfarlane, Smiler, & Walker, 2015; Bishop & Glynn, 1999; Milne, 2013; Savage, Lewis, et al., 2011) have highlighted the impact of ‘cultural hegemony’ (Milne, 2013) in the Aotearoa NZ school system. Milne’s (2013) PhD study (titled *Colouring in the White Spaces*) employs the imagery of a children’s colouring book to describe the idea that schools are not culturally neutral as they have often been described; instead, there is a colour that is just not talked about, as it is largely taken for granted, and that colour is ‘white’. Milne’s thesis (2013) describes the Aotearoa NZ education achievement disparities for Māori and Pasifika due to cultural hegemony. Milne highlights the importance of Aotearoa NZ schools shifting away from hegemonic practices that are intentional or unintentional to being places where all cultures and cultural norms are valued (Milne, 2013, p. 49). Further afield, in an article ‘Black Lives Matter’, David Kirkland (2016), when referring to classrooms in the United States, notes that “classrooms are never neutral sites”. Kirkland contends the following:

They are contested spaces, where the imbrications of competing interests wrestle daily for ethical real estate. Just as they can harm, classrooms can heal. In this light, classrooms matter. Healing and humanising classrooms matter most. They have the power to move our assumptions away from the stale and negative deficit assumptions that strip away Black humanity and toward those complex narratives of people that build humanity and nurture sensitivities toward that humanity in ways that abolish pre-existing internal and external contracts of bigotry and violence. In such spaces, teaching takes on a new meaning (Kirkland, 2016, para. 10).

Throughout the literature, authors demonstrate research findings that suggest that school culture can be attributed to several differing variables that affect the way that staff, students and the wider community operate within this space. The formal schooling system is a highly complex social and organisational system embodying often diverse cultures, languages and values, some of which may conflict with each other (Savage et al., 2013). Research (Bishop et al., 2013; Milne, 2013) has demonstrated that consistency is key in creating a school climate where cultural diversity is valued. However, creating and sustaining a consistent school culture requires active leadership and intervention from school leaders and staff. In Aotearoa NZ, the mainstream education system, as has been discussed earlier in this thesis, is founded on a colonial model (Bishop & Glynn, 1999; Milne, 2013; Savage et al., 2013) entrenched in Western traditions. As Savage et al. (2013) elaborate:

By way of an example, many of the core assumptions and values that drive Western society stem from a competitive, individualistic and consumer values base, which are in direct conflict with

kaupapa Māori values that privilege interdependence, collectively, the sharing of resources. (p. 44).

The next section addresses the current school culture within Aotearoa NZ and will highlight policy, practice and cultural definitions of challenging behaviour. Attention is placed on understanding the impact of context, the shifting demographic of Māori and the need for systemic change.

Aotearoa NZ is becoming more diverse (Alton-Lee, 2003). Berryman and Macfarlane (2017) highlight that while the total population of Māori is 15%, “26 percent of Māori being under the age of 15” (p. 110) provides a demographic that has implications for the future. Based on this information, projections indicate that the Māori population will continue to grow.

Despite the fact that Aotearoa NZ is becoming more diverse, Māori student achievement in Aotearoa NZ is disproportionately low (Udahemuka, 2016). Māori student potential is not being realised within many mainstream schools (Berryman & Macfarlane, 2017; Bishop et al., 2014). The average primary and secondary school performance of students within Aotearoa NZ looks at first promising; that is, the country’s top students are on par with the brightest students internationally and the proportion of students reaching national benchmarks is increasing year after year (Udahemuka, 2016). More Māori students are achieving NCEA Level 2 than previous years. Provisional roll-based data collected from 2008, indicates that the number of NZCEA Level 2 within school achievements for Māori has increased “51.6 percent in 2008 to 74.9 percent” (Scoop NZ, 2017, para. 4). However, as Udahemuka (2016) highlights in her report, when one looks more closely, the statistics demonstrate that in 2014, one in ten students left secondary school without any formal qualifications, and one in five left without NCEA Level 2 (Udahemuka, 2016). This means that 41% of Māori currently leave secondary school before NCEA Level 2 and 73% leave before NCEA Level 3 (MoE, 2015⁷). The disparity in the Aotearoa NZ education system has resulted in non-Māori being more positively situated than Māori across all socio-economic indicators (MoE, 2015). Despite this evidence, Māori students are improving at a faster pace than the national average, even if Māori and Pasifika are still overrepresented in underachievement statistics (Udahemuka, 2016).

Researchers have continued to report on the disparities that perpetuate between Māori and non-Māori (Berryman & Macfarlane, 2017). Udahemuka, (2016) reported that “there are clear warning signs of poor performance in New Zealand’s compulsory sector” (p. 19) while the system may work well for many it does not work well for Māori or Pasifika learners. On top of these concerns, Aotearoa NZ is faced with an ageing non-Māori population and Māori in Aotearoa NZ have a much younger and faster-growing population than that of non-Māori. Scholars assert that a failure to address the inequality in Māori and non-Māori educational achievement in the Aotearoa NZ education system will result in further inequality on a greater scale (Udahemuka, 2016).

⁷ For more information see <https://www.educationcounts.govt.nz/statistics/indicators/main/education-and-learning-outcomes/school-leavers-with-ncea-level-2-or-above>

Research has demonstrated that within the Aotearoa NZ education system, behaviour management is regularly influenced by systematic and structural processes designed to regulate behaviour rather than by understanding behaviour within a continuum of teaching and learning. Behaviour management is largely observed within Western paradigms where there is a strong emphasis on conforming, self-management and compliance (Savage et al., 2013). When these practices are grounded in Western theorising they are not culturally responsive for Māori (Bishop & Glynn, 1999; Bishop et al., 2013; Savage, Lewis, et al., 2011; Savage et al., 2013).

A body of research within Aotearoa NZ has emerged highlighting the need for policy makers to understand that for mainstream schools to be effective for Māori students, both teachers and school leaders need to address systemic practices and mind-set. Acquiring an adaptive leadership approach to addressing disparity is necessary to shift systems, teaching practice and student behaviour (Bishop et al., 2014; Macfarlane, 2007). Both international and national researchers agree that by addressing both systemic and sociocultural practice, schools can positively influence educational outcomes and achievement for Indigenous and minority students (Bishop et al., 2014; Bondy, Ross, Galligane, & Hambacher, 2007; Bondy, Ross, Hambacher, & Acosta, 2012; Hynds et al., 2016; Macfarlane, 2007; Milne, 2013; Weinstein et al., 2004).

A survey of the literature investigating the importance of CRPM, preparing teachers for cultural diversity, and Indigenous interventions nationally (Bishop & Glynn, 1999; Bishop et al., 2007; Bishop et al., 2014; Hynds et al., 2016; Savage, Hindle, et al., 2011; Savage et al., 2013; Savage et al., 2014) – and internationally (Brown, 2003, Gay, 2000; Ladson-Billings, 1992a, 1995, 2001, 2006, 2009; Sheets, 2006; Sheets & Gay, 1996; Shevalier & McKenzie, 2012; Sleeter, 2001; Stanford, 1997; Ware, 2006; Weinstein et al., 2004) – highlights that there is a lack of research investigating the connection among culturally responsive teaching practice and indigenous PLD interventions (Bishop, 2008b; Blank, Houkamati, & Kingi, 2016; Castagno & Brayboy, 2008; Hynds et al., 2016; Macfarlane, 2007; Savage, Lewis, et al., 2011; Weinstein et al., 2003; Weinstein et al., 2004). The authors highlight the large amount of research on the importance of culturally responsive pedagogy (CRP) but also note the lack of research that addresses strategies that prepare teachers entering the work force to acquire culturally congruent strategies. More recently authors have noted the lack of research and interventions (training and development programmes) that address teacher unconscious bias towards Māori students (Bishop et al., 2013; Blank et al., 2016; Hynds et al., 2016). Further, within the literature of behaviour management, the school setting is largely presented as culturally neutral (Milne, 2013) and attention is placed on the technical rational and/or environmental components of education and behaviour, rather than on the role of culture, context, teacher pedagogy (Bishop et al., 2014), unconscious and implicit bias (Blank et al., 2016), classroom management (Macfarlane, 2007) Māori pedagogical behaviour interventions and whole school reform (Savage et al., 2013, 2014).

A suite of research that has focused on CRP has emphasised curriculum content and teaching in relation to academic achievement. However, this research pays little attention to the role of management (Gay, 2000;

Ladson-Billings, 2001). While other authors focused on culturally responsive teaching to build relationships, collaboration, connectedness and community (Bishop et al., 2007; Ladson-Billings, 1995, 2006; Macfarlane, 2004, 2007), including the nature and role of discipline (Macfarlane, 2004; Glynn et al., 2011; Sheets, 2006; Sheets & Gay, 1996), the role of care over punitive classrooms (Cavanagh et al., 2010; Gay, 2000; Noddings, 1992; Valenzuela, 1999) to date, no studies have investigated the role of a Māori pedagogical behaviour intervention within a PLD whole-school reform (Savage et al., 2013). Culturally responsive classroom management includes the values, knowledge, lives and cultural preferences of all students, parents/whānau and wider community (Prochnow et al., 2011).

More recently, scholars demonstrate that teacher practice as part of classroom management is a vital part of the overall disparity in minority student school success (Bondy et al., 2012; Glynn et al., 2011; Macfarlane & Prochnow, 2011; Prochnow et al., 2011; Seidman, 2013; Weinstein et al., 2004). Macfarlane & Prochnow (2011) describe classroom management as “the careful orchestration of classroom life so that students are able to maximise their opportunities to learn” (p. 41). NYU Steinhardt (2008) describes coining the term CRCM as a style of management that was appropriate for all children. NYU Steinhardt (2008) demonstrates that CRCM is a pedagogical tool that supports culturally congruent decisions. They highlight that CRCM can be thought of as an addition to the practices of culturally responsive teachers who build on students’ knowledge in all teaching and learning interactions.

Macfarlane (2007) and Savage et al. (2013) extended the conversation to a uniquely kaupapa Māori theoretical practice-based whole school reform framework (*Huakina Mai*), of which a core component includes professional learning and development. As part of the Indigenous PLD pedagogical framework *Mana ki te Mana*, the authors draw from the core tenets of CRCM and incorporate this into the teacher professional development framework (NYU Steinhardt, 2008; Weinstein et al., 2004). Research has shown that achievement and discipline disparity (special education referrals, stand-downs, truancy, suspension) are significant across the world for minority cultures (Losen, 2014) and these statistics cannot be addressed through school achievement success alone (Losen, 2014). CRCM has appeared as a significant feature of student engagement and achievement within the larger field of CRP (Gregory, Skiba, & Noguera, 2010), yet there remains a paucity of research on the impact that culturally responsive PLD has on teaching practice (Hynds et al., 2016). Further, there is even less research that investigates the impact of CR approaches on the relationship between teacher pedagogy, student behaviour and academic success (Hynds et al., 2016). Work by Weinstein et al. (2004) initially highlighted that CRCM is an emerging field of inquiry, there is more work needed in understanding the specific strategies of CRCM practice in different contexts and in context specific ways (Macfarlane & Prochnow, 2011; NYU Steinhardt, 2008).

Weinstein et al. (2004) note that, in the literature, “other issues of classroom management (e.g., organizing the physical environment, defining and teaching expectations for behaviour, preventing minor conflicts from escalating into major confrontations, and communicating with families) have not been thoroughly explored” (p. 26). While the authors identify the gaps in knowledge they also identify the research base

that studies effective teachers of minority students such as Ladson-Billings (1995) and Reyes, Scribner, and Scribner (1999). However, as Sleeter (2008) emphasises, there remains a ‘piecemeal’ approach to culturally responsive pedagogy and need for whole school reform and PLD “ongoing professional development and school reform research” (pp. 102–103). Within Aotearoa NZ, Macfarlane and Margrain (2011) are in tandem with Sleeter, and highlight that while they continue to argue the importance of responsive pedagogy, classroom management and restorative approaches there is a need for more research and evaluation that illustrates the outcomes of restorative practice and CRCM in a variety of settings and levels “in order to build a critical mass of evidence across contexts and over time” (p. 247).

Macfarlane (2007) and Macfarlane and Prochnow (2011) argue that when authors focus exclusively on CRP as integral to raising academic success, they fail to recognise the role of culturally responsive management and restorative practices as a vital influence on academic achievement and overall school outcomes for Indigenous students. Gregory et al. (2010, as cited in Skiba et al., 2014, p. 143) term the interface between academic achievement and discipline as “two sides of the same coin”. In tandem with this idea, Scott, Nelson and Liaupsin (2001) argue that interventions focusing on student achievement by improving teaching instruction can result in positive behaviour and at the same time interventions focusing on positive school climates make a correlation to increase in learning and achievement. Furthermore, Gregory et al. (2010) argue that “the achievement gap and discipline gap” are inextricably connected (as cited in Skiba et al., 2014, p. 143).

The research literature is rich with statistics that demonstrate that Indigenous students are often faced with teachers who come from the majority culture and often hold unconscious negative implicit stereotypes about minority students (Skiba et al., 2014; Weinstein et al., 2004). Further the literature highlights the positive and negative impact of teacher beliefs about students’ abilities, the impact of student-teacher relationships, of the school culture and the impact of students’ perceived connectedness to the school environment (Steinberg, Allensworth, & Johnson, 2014). Stereotypes and bias researchers (Raffaele Mendez, Knoff, & Ferron, 2002; Skiba, Micheal, Nardo, & Peterson, 2002; Wu, Pink, Crain, & Moles, 1982) highlight that boys are expelled and suspended more often than girls. Likewise students who come from lower socio-economic backgrounds are also suspended more regularly than their peers (Raffaele Mendez et al., 2002; Wu et al., 1982) and as Skiba et al. (2014) highlight; “Race appears to be the strongest and most consistent nonbehavioural predictor of school discipline” (p. 133). Moreover, teachers’ perceived sense of inappropriate behaviour and student academic success has been demonstrated to influence their decisions about children’s ability to learn and students’ perceptions of the relevance of school (Skiba et al., 2014). However, as Skiba et al. (2014) highlight, recent studies indicate that shifting implicit bias is indeed possible. The authors describe a study where significant shifts in teacher bias occurred after implementing strategies to reduce unconscious and implicit stereotypes, prejudice and worked to increase relationships with a larger pool of races/ethnicities (Devine, Forscher, Austin, & Cox,

2012, as cited in Skiba et al., 2014). For this reason, understanding the important role of an Indigenous Māori pedagogical PLD programme within whole school reform is timely.

When the teachers misappropriate behaviour because of cultural differences children may ultimately be referred for special education services, deficit theorised, and/or reprimanded accordingly. As research has demonstrated, the use of exclusionary practices increases the long-term risk and increased likelihood of negative consequences on students' lives such as incarceration and social and economic disparity (Marchbanks III et al., 2014). CRCM is a complex area of inquiry, it offers an important area for further research when it includes a specific focus on the practice of teachers—that is; how teachers behave, communicate and manage the teaching and learning environment. This study will advance the research knowledge base within Aotearoa NZ by investigating the perceived impact of a Māori pedagogical behaviour framework PLD initiative on teacher practice—more specifically, whether, and if so how, teachers alter their classroom management practice in response to receiving Indigenous PLD that focuses on Māori pedagogy, and pays reference to the role of critical pedagogy and ontology in shifting entrenched beliefs and practices about culture and challenging behaviour.

Although there have been extensive reviews, particularly in the USA, of the positive impact of school-wide behaviour intervention and classroom management within a mainstream research context (Horner, Sugai, & Anderson, 2010; Simonsen, Sugai, & Negron, 2008; Sugai & Simonsen, 2012), there is little evidence of Indigenous responses to professional learning and behaviour management at a school-wide level (Hynds et al., 2016; Savage, Lewis, et al., 2011; Savage et al., 2013).

Literature specific to culturally responsive teaching and CRCM highlights the importance of teachers having insight into their personal and professional selves. It highlights the notion that teachers are aware of their complicit and implicit beliefs about the nature of reality (ontology), both physical and social, and about the nature of knowledge and justification (epistemology) including their professional identities. Teachers as professional educators build identities that are fluid and continue to evolve as they refine their professional identities. Teacher identity can include the examination of the role of emotion, language (the rhetoric and stories teacher tell), agency, and the impact of context and reflective practice. In agreement with other authors Lamont (2012) highlights that teacher identity can also include self-efficacy, self-esteem, perceived sense of agency and the direct impact these have on both their confidence and teacher motivation (Palmer, 1998; Truebridge, 2014). Parker Palmer (1998) discusses the notion that teacher identity is not static but is in a constant state of flow; that is, it is always changing and evolving. Further, Lamont (2012) in agreement with Loughran (2006) argues that teacher identity can be understood through a lens of constant growth and change, it is a state of “becoming” (p. 14). Loughran (2006) asserts that the language that teachers use to describe their experiences and the role of their professional selves within their context not only affect their experiences but shape their identities. Therein, the nature of a teacher's professional ontology has implications for their epistemology; that is, the ontological assumptions they make about the world shapes how they acquire knowledge about it and directly affects their professional

selves. The question is then posed: *How then might targeted CRCM professional learning and development (PLD) influence teacher identity, pedagogy, ontology and epistemology?*

Defining PLD is difficult as it is context dependent and subject to a wide range of variables. However Evans (2008, as cited in Lamont, 2012) offers a definition of PLD: “the process whereby people’s professional identity and/or professionalism may be considered to be enhanced” (p. 27). In Aotearoa NZ PLD can focus on an array of different goals depending on the skills, knowledge or attitudinal qualities the leaders intend for educators to acquire, regardless Lamont (2012) asserts there is a shift towards focusing on the learning of practitioners rather than the content acquisition. PLD can focus on epistemology as a mechanism to influence ontology; that is PLD influences knowledge accretion and can result in shifts in personal beliefs and culturally located practice. That is, there is an assumption that PLD helps shift teacher practice be it knowledge, practice, attitudinal or behavioural. While there has been evidence of shifts in teachers practice, Lamont (2012) stresses that inferring effectiveness remains largely subjective. Lamont (2012) notes:

The consequences of engagement in professional learning and development, therefore, can range from enhanced knowledge and/or changed practice to a more holistic change in the ways in which teachers perceive themselves, their professional identity, and their role as educators within society. While these represent valid outcomes of professional learning and development, they also present challenges to judging the effectiveness of professional learning and development initiatives and activities (pp. 27–28).

Research literature on PLD evidence demonstrates that there is a continuum of shifts in terms of the implications of PLD on teacher practice; in other words, teachers can experience both surface changes and deeper ontological shifts (Lamont, 2012).

As has been asserted in this literature review, there is scarce research on the role of teachers’ culturally located pedagogical practice (Bishop et al., 2014; Blank et al., 2016; Hynds et al., 2016), in particular, deficit theorising (Bishop, 2005; Bishop & Berryman, 2009; Bishop & Glynn, 1999; Bishop et al., 2014; Shields, Bishop, & Mazawi, 2005), plays in classroom management (Blank et al., 2016; Macfarlane et al., 2011; Weinstein et al., 2004). This study adds to the current research evidence base within Aotearoa NZ (Macfarlane 2004; Savage et al., 2013) and will inform future studies by furthering understanding in what ways teacher practice shifts when undertaking an Indigenous Māori PLD initiative. This research will also be of interest to educators, school leaders and teachers as well as those in teacher preparation programmes and special education services.

Summary

This section has outlined the current gap in the literature in regard to the impact of culturally responsive pedagogies including culturally responsive management within Aotearoa NZ. The next section briefly describes the treaty and its implications for educators within Aotearoa NZ. It also looks at the role of

teacher beliefs, addressing both Western and Indigenous cultural views, and how these affect the dynamic nature of teacher identity. Following this I discuss behaviour interventions in Aotearoa NZ within the wider school context. This includes revisiting culturally responsive teaching, culturally responsive classroom management and the impact of teacher beliefs of student engagement and teacher efficacy. It concludes with a discussion about the *Huakina Mai* model on which this study is based.

Section One: Historical Context

This section explores the socio-historic context of Māori Treaty settlements and how the Treaty settlement process has been enacted, currently influences and is practised in contemporary schooling in Aotearoa NZ.

Te Tiriti o Waitangi/Treaty of Waitangi

Te Tiriti o Waitangi or the Treaty of Waitangi, is Aotearoa NZ's written treaty record, signed on the 6 February 1840, by Lieutenant-Governor Hobson on behalf of the Great Britain Crown (Macfarlane, 2012). This partnership agreement created a political and collaborative relationship between the British government (known as the Crown) and approximately 540 Māori chiefs (Macfarlane, 2012). At the same time, it also created a partnership for an influx of greater European settlement (Bishop & Glynn, 1999). The manuscript was transcribed in both te reo Māori and the English language. Macfarlane (2012) asserts that Māori viewed the Treaty as a document that enabled power sharing as far as the decision making for the country was concerned and guaranteed that the two partners would treat each other with respect and care and included the protection of their own culture (Bishop & Glynn, 1999; Macfarlane, 2012)⁸. However, the intention and reality of the Treaty agreement are quite different. Subsequent translation of the manuscript resulted in a contested reality and differing interpretations. As a result, Māori suffered from the colonising practices that occurred as part of greater European access (Bishop & Glynn, 1999).

Moving towards multiculturalism and biculturalism

Dr Ranginui Walker (1973) introduced the term 'bicultural' as a mechanism to bring attention to the importance of Māori understanding their own culture, language and identity and to highlight the disproportionate underachievement of Māori (Bishop & Glynn, 1999; Macfarlane, 2012; Walker, 1996). In 1996, he described the term bicultural as understanding the rules, regulations and behaviour within both a te ao Māori worldview and the Pākehā Western worldview (Walker, 1996). Walker described biculturalism as the ability of an individual to be comfortable walking in two worlds that is feeling confident participating in the Western Pākehā and the Indigenous Māori world. In contrast, the term multiculturalism, introduced in the mid-1970s was a democratic ideology that was based around the notion of equal opportunities. Walker (1996) highlights that this rhetoric endorsed the dearth of care about the disparity evident between Māori and non-Māori. The term 'bicultural' has now become more accepted, however there are still widely differing perspectives about what bicultural practice means. Herbert (2010)

⁸ For a more detailed discussion see Macfarlane (2012).

references Sir Paul Reeves when he notes that; “To Pākehā, biculturalism means being sensitive to Māori; to Māori, it means power-sharing” (p. 108). When differentiating biculturalism, Macfarlane (2012) notes that the notion of multiculturalism disregards recognising Māori as first nations people of Aotearoa NZ. She notes that the term ‘multicultural’ (unless premised on biculturalism) effectively deems indigeneity to be of little relevance to contemporary Aotearoa NZ and further positions Māori as a minority group alongside other cultural groups that arrive to settle here. As Walker (1996) and Macfarlane (2012) assert, biculturalism positions Māori as the first nations people of this country and, as such, able to be comfortable “walking in two worlds”. Macfarlane (2012) asserts that for Māori to be bicultural means being able to communicate and walk in both the Western and Indigenous world while recognising the unique cultural heritage of Māori. The following section describes the different perspectives underpinning ‘multicultural Aotearoa NZ’ and ‘Bicultural Aotearoa NZ’.

Glynn et al. (1998) asserts that by positioning Aotearoa NZ as multicultural, ways of planning, resourcing and delivering education teaching and learning place Māori as equal to all other minority people while at the same time marginalising their role as Treaty partners. Glynn et al. (1998) note that there is a need for all citizens of Aotearoa NZ to relate to biculturalism and bilingualism as the cornerstone while remaining aware of the multicultural setting of Aotearoa NZ. Scholars argue that it is important to keep at the forefront of educational practitioners’ minds the notion that Aotearoa NZ is not monoculture or monolingual (Macfarlane, Blampied, & Macfarlane, 2011) but is a bicultural country (Macfarlane et al., 2007). Further, the Treaty is an important tool that provides practitioners and educators with a framework of guiding principles to support professional learning, development and organisational practice to ensure the three guiding articles drive school-wide policy and practice (Herbert, 2010; Macfarlane, 2012).

The pictorial depictions in Figure 2.1 (Glynn et al., 1998, as cited in Macfarlane, 2012) provide a visual overview of the movement from a pre-Treaty positioning through to the bicultural/multicultural Aotearoa NZ of 2016.

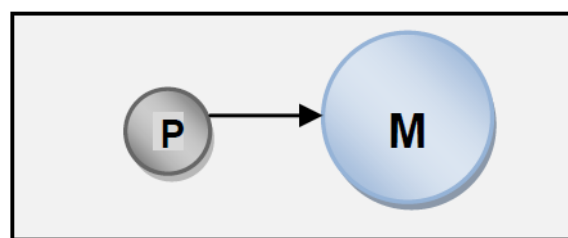


Figure 2-1: Pre-Treaty Position

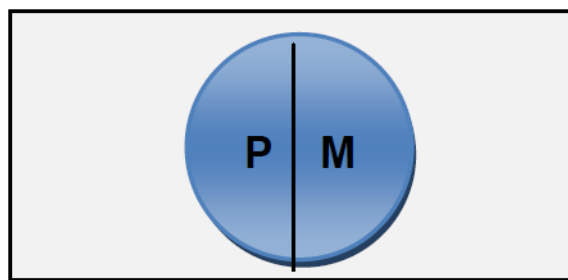


Figure 2-2: Treaty Position: Bicultural

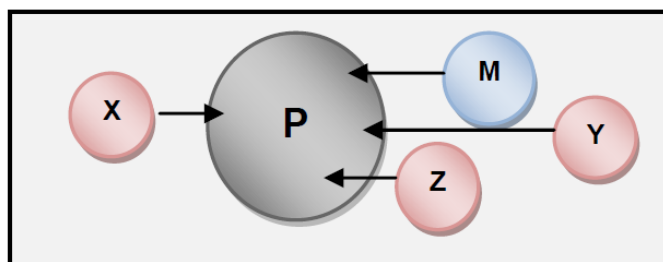


Figure 2-3: Counter-Treaty Position: Multicultural

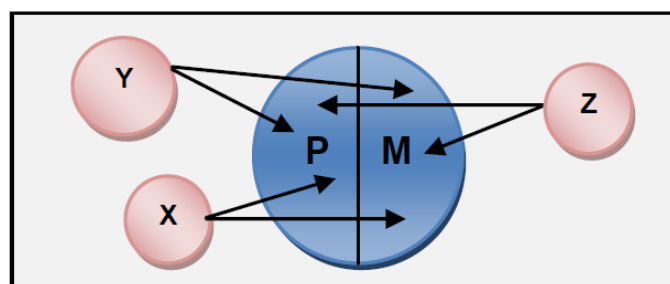


Figure 2-4: Treaty-consistent position: Bicultural/multicultural

(Glynn et al., 1998; Macfarlane, 2012)

The Treaty is the founding document of Aotearoa NZ, and as the founding document, it is consistent with the idea that a bicultural position is maintained. This position recognises cultural diversity while at the same time upholding Māori as the first nations people of Aotearoa NZ.

Section Two: Theories of Difference and Diversity

Global drives influencing education in Aotearoa NZ

Aotearoa NZ educators are charged with the responsibility and collective partnership to ensure that their practices are consistent with the Treaty (Bevan-Brown et al., 2015). Macfarlane (2012) highlights the large body of strategic and legislative education documents that have been influenced by the Treaty. She notes the impact on not only policy but also practice and in particular for Māori and for those experiencing

special educational needs⁹. Important to this study is, *Ka Hikitia* (MoE, 2008a, p. 19) the Māori education Aotearoa NZ strategy document. *Ka Hikitia* focuses on cultural identity, and promotes the importance of the entire education sector seeking Māori evidence and knowledge (MoE, 2008a). A central theme in *Ka Hikitia* ‘*Accelerating Success*’ is that ‘culture counts’ and practitioners must take responsibility for applying a social justice, equity and critical pedagogy lens. It also stresses the importance of educators creating authentic personalised education provisions for individuals as an approach to Māori learners’ success as Māori. *Ka Hikitia* includes two key factors and features namely the notion of *potential* and *ako*. These include:

1. **“Māori potential”**: Māori learners have unlimited potential
2. **Cultural advantage**: Māori have cultural advantage by virtue of who they are – being Māori is an asset, not a problem
3. **Inherent capability**: Māori are inherently capable of achieving

The aspect of *ako* includes:

1. **Culture counts**: knowing, respecting and valuing who students are, where they come from and building on what they bring with them
2. **Productive partnerships**: Māori students, whānau, hapū, iwi and educators sharing knowledge and expertise with each other to produce better mutual outcomes”. (Macfarlane, 2012, pp. 65–66).

Aotearoa NZ has continued to build strategic legislative bodies of policy to work towards creating systemic change and shifts in practice. International policy has also had a tremendous influence on the work of educators. Manning (2012) notes that in addition to enabling the Crown to achieve its three core principles under the Treaty, schools are charged with the responsibility of enhancing the ability of the Crown to meet its obligations as an active party in the “*United Nations Declaration on the Rights of Indigenous Peoples*” (United Nations General Assembly, 2007) ensuring Indigenous rights to participation (Bevan-Brown et al., 2015; Bishop, 2016).

In a public lecture, Bishop (2016) noted that, as it currently stands, the Crown is not meeting all of these articles. He asserts that the Treaty explicitly states that all children will do well at school, their culture and beliefs will be treasured, and there will be an authentic partnership to determine how well they are meeting these goals. Currently, these practices are not being met, as Māori students continue to experience disparity compared with non-Māori in the education sector (Bishop, 2016).

In tandem with Bishop (2016), Bevan-Brown et al. (2015) highlights that practitioners working with Māori who have special education needs, need to be aware of the legislation governing their practice. She notes the importance of practitioners working in this field understanding that it is “a highly important job” (p. 13). She urges educators to be cognisant of the relevant legislation and documentation. In addition to the

⁹ (Bishop, Berryman, & Wearmouth, 2014; MoE, 1996, 2007, 2008a, 2008b, 2011, 2012, 2013b; Ministry of Health, 2001).

above-named legislative bodies of work, Bevan-Brown highlights the importance of the “The Human Rights Act 1993, Article 23 of the *United Nations Convention on the Rights of the Child*, *The New Zealand Disability Strategy* (Ministry of Health, 2001); the *Special Education Policy Guidelines* (MoE, 1999a), the *Specialist Service Standards* (MoE, 2013a), and various goals and principals in the *National Education Guidelines* and the *New Zealand Curriculum Framework* (pp. 13–14).

While there has been a considerable body of strategic influences directing the shifts in education practice, particularly in relation to culturally responsive practice, there remains considerable disparity between Māori and non-Māori educational achievement. The question the next section seeks to address is: *How far has the Aotearoa NZ education system shifted from the assimilative practices to which the education system owes its conceptualisation? How have the historical educational paradigms influenced the way that Māori children are perceived in the schooling system?* The historical movements will be briefly discussed in relation to how these policy and practices have been translated into practice, regarding the role of deficit theorising within the classroom.

Historical influences

Historically in Aotearoa NZ, educational policies and legislation were designed to assimilate Māori into Pākehā culture by outlawing Māori cultural practices, language and identity – 1844-1960 assimilation policy existed (Bishop & Glynn, 1999). Researchers (Bevan-Brown et al., 2015; Bishop & Glynn, 1999; Bishop et al., 2014; Milne, 2013) have noted that this approach was due to the education system being designed within Western epistemology and pedagogy based largely on cultural notions of superiority and inferiority (Bishop & Glynn, 1999). Following the assimilative phase, the Aotearoa NZ schooling system moved into the phase of integration (1960 – Hunn Report). This phase positioned Māori within a cultural deficit paradigm, where cultural remedial programmes were introduced as a way to bridge what was termed the ‘cultural disadvantage’ of being Māori. As part of the superiority of race paradigm (1996), Māori students were deemed culturally deficient based either on perceived intellectual capabilities or on home environments (Bishop & Glynn, 1999), and as a result, many were labelled as underachievers, and were referred to special education schools. These schools were created as part of the philosophy of ‘remediation’; that is, students who were perceived as having an internal deficit were withdrawn and either referred to special education services, education residential boarding schools or they attended an alternative school in their local community (1970-80s). Because of the historical deficit theorising towards Māori, Māori students were overrepresented in special education services and schools. Scholars have now demonstrated that the colonising, racial superiority approach was a fabricated ideology designed to create social control. Further, researchers have demonstrated that in terms of the role of culture in the classroom, the Indigenous people of Aotearoa NZ hold a unique position of cultural capital (Bourdieu, 1986), and that when cultural capital is recognised within the school and classroom, it strengthens learners from all ethnic minority backgrounds (Altschul, Oyserman, & Bybee, 2009). The evidence illustrates the notion that

Māori scholars in Aotearoa NZ regularly reiterate “what is good for Māori is good for all” (Bishop, public lecture, 2016).

Towards inclusion

There has been a strong drive to move towards inclusive practice within mainstream schooling in Aotearoa NZ (Macfarlane & Prochnow, 2011). However, there is an uneven degree of integration of students perceived as experiencing learning and behaviour difficulties (Towl, 2007) and teachers’ perceived ability to manage diverse learners that does not involve punitive responses (Macfarlane & Prochnow, 2011). There remain many Māori students who continue to be stood down, suspended or removed from an educational setting. Scholars assert that the move to implement national standards, NCEA (National Certificate of Educational Achievement), and mainstreaming (MoE, 2013a) has perpetuated the market-based traditional educational focus on competition and individualism (Kane, Mallon, & Butler 2006). Further, it has increased what some scholars have argued is the “business of education” (Kane et al., 2006) by influencing the organisational and resourcing practices within schools (Kane et al., 2006). The accommodation of individual differences continues to challenge the basis of the underlying social and political purposes of mainstream schools and continues to compete with competition market-based approaches, further alienating the notion of equity in education. Despite the strong market based drive influencing education, evident in the move towards National Standards in 2008 and outcome driven assessment frameworks where students’ success is measured according to standardised norms – resulting in valuing achievement as opposed to diversity and cultural capital. Macfarlane and Margrain (2011) argue that while assessment is important in focusing on students learning, it is imperative that educators remain steadfast to the agenda of making restorative practices the core business of education in alignment with the social, cultural and political drives of human rights and a more equitable society rather than focusing on identifying deficits, identifying strengths and building positive learning cultures directly correlates with positive student behaviour and achievement outcomes.

Bevan-Brown et al. (2015) argues that the overarching issue that continues to marginalise Māori despite the policy shifts within the Aotearoa NZ school system is the idea that the school system has its origins in Western philosophies and is based on “middle-class Pākehā values and the majority of professionals involved in the system come from a middle-class Pākehā background” (pp. 12–13). Further still, Bevan-Brown et al. (2015) asserts that the legacy of the past colonisation is still visible today, particularly in the disproportionate numbers of Māori enrolled for special education services, in the achievement disparity and socio-economic health and wellbeing statistics (Macfarlane, 2012; Nairn, 2007).

Bevan-Brown et al. (2015) goes on to assert that the challenge is in understanding in what ways Pākehā cultural values, attitudes, beliefs and assumptions continue to disadvantage Māori students. She highlights the importance of practitioners looking at:

- curriculum content

- teaching and learning styles
- methods of assessment and evaluation
- school/early childhood education facility (ECEf) climate and organisation
- teacher expectations inherent in teaching practices and goals set
- methods of interaction between the school/ECEf and community, including reporting procedures
- resources used
- external appearance of the school/ECEf environment
- values that permeate the educational environment
- oral and body language used
- methods of, and reasons for, discipline and reinforcement
- types of teacher–student and student–student relationships that are encouraged and discouraged (p. 13).

While the Aotearoa NZ education system has recognised the importance of building consistency between educational policy, initiatives and practice, competing educational practices remain. These competing ideologies and practices have been correlated with the historical epistemology of the education system that was based on middle-class Pākehā values. Differences in competing ideology have also been attributed to the notion that many professionals working as educational professionals come from these white middle-class backgrounds and therefore knowingly or unknowingly reproduce the status quo, despite the ideological shift advanced by inclusion policies (Bevan-Brown et al., 2015). The question is then raised: *How have the historical practices of the school system influenced how challenging learning and behaviour is viewed and the practices that have been adopted within the Aotearoa NZ education system?*

This section looked at some of the historical influences shaping the current educational disparity between Māori and non-Māori. The next section will briefly look at the history of behaviour interventions in Aotearoa NZ, paying attention to the shifts in theoretical positioning towards theories of difference and diversity.

Special Education

In terms of the role of Special Education (SE), since 2002 the SE services have been charged with increasing the MoE's special education direction at a national, regional and district level (Macfarlane, 2012). SE is responsible for supporting students who experience, social, emotional, behaviour or learning needs that are moderate to high and require support within a mainstream setting. While SE is directed by the overall guiding framework, additional strategic and policy documents also serve to build on inclusive practices, which include culturally responsive approaches to teaching and learning within school contexts (Macfarlane, 2012).

The *Education Act 1989* initiated a distinct change in legislation that introduced a significant shift in practices for students receiving these services. The policy highlighted the importance of rights, excellence and sustainability – fit for purpose (Macfarlane, 2012). Macfarlane (2012) highlights that in 1991 the *Special Education in New Zealand: Statement of Intent* was discharged as a move towards greater inclusive policy and practice. The importance of a differentiated learning curriculum, the role of whānau and inclusion practices across all sectors of education was stressed. This statement of intent was followed, in 1996, by Aotearoa NZ first policy for students experiencing challenging learning and behaviour needs titled, *New Special Education 2000 policy*. The policy was created with the intent of supporting schools and teaching practice to be inclusive (MoE, 1996a, p. 5). As part Aotearoa NZ's strategic shift towards inclusion and mainstreaming, Macfarlane (2007) describes two key initiatives (*Special Education Grant* (SEG) and the *Resource Teachers of Learning and Behaviour* (RTLB) that were initiated as part of moving from policy to practice. These initiatives were designed to support schools to manage the challenging learning and behaviour that had appeared to “persistently intrude on the professional practice of teaching” (Macfarlane, 2007, p. 19). These will be discussed briefly.

The RTLB were employed and trained as specialist teachers to assist schools to include children with moderate and high learning and behaviour needs. Initially, there were over 760 RTLBs (Macfarlane, 2007), and they were required to have a postgraduate qualification that focused on inclusive teaching philosophies. The purpose of setting up the RTLB clusters was to create demographically-located specialist consultant groups throughout Aotearoa NZ to support classroom teachers.

Macfarlane (2007) asserts, since its inception in 2002, the SE services have been charged with supporting teachers to assist students to stay in school. The RTLB cluster was one key variable in reaching this vision. However, the statistics in Aotearoa NZ continue to demonstrate that despite specialist behaviour services and resource teachers, for the top tier children, in the top 1%, staying in school can be more difficult. A key element that the *Huakina Mai* whole school behaviour reform programme addresses is the shift in not only teacher practice but in whole school systems. Prior to this model being introduced and piloted previous approaches continued to offer piece meal methods to realising Aotearoa NZ inclusive curriculum philosophy for all learners. Through the implementation of the *Huakina Mai* whole school change model school leaders and teachers are given the opportunity to shift whole school systems in alignment with relational pedagogy while learning new culturally responsive behaviour management strategies.

The *Huakina Mai* whole school reform model argues that schools need to not only make adaptations in teacher practice but whole school systems shift are required for schools to be truly inclusive of all students. That is, while the RTLB specialist teacher of learning and behaviour is essential in supporting teachers to manage challenging learning and behaviour students, schools need to address their whole system rather than continue a fractured approach to adapting systems and practices to meet learners' needs. The implication is that shifts in perspective, beliefs and values of the teaching staff and school leaders are integral to ensuring that schools continue to deliberately find positive ways of interacting with students

with special learning or challenging behaviour needs (Macfarlane, 2012). The next section looks more closely at the link between behaviour theory and practice initiatives.

Section Three: Theorising Behaviour

Introduction

Effective responses to both behavioural and individual educational needs have been the source of much Aotearoa NZ contemporary research. Historically, both internationally and nationally there has been a continuum of provision for students identified as having learning and behaviour difficulties (Macfarlane, 2007). Within Aotearoa NZ, teachers have been subject to a range of different explanations surrounding student behaviour, and subsequently, these explanations have been mirrored in the responses to behaviour initiated over the past decade (Macfarlane, 2007). In general, interpretations of behaviour can be understood along a continuum. This ranges from a view of behaviour based in the medical paradigm which perceives behaviour as a response to some underlying deficit within the person (Walker & Shea, 1999) or on the other hand behaviour can be interpreted from within an ecological socio-cultural perspective that positions behaviour as a result of an interaction with his/her environment (Savage et al., 2013). These are two ends of the interpretation continuum. Bronfenbrenner (1979), Vygotsky (1978) and Bruner (1996) all assert that child development cannot be understood by the study of the individual and, instead, position behaviour within a social context, asserting that student behaviour and behaviour in general is the result of a social interaction. In the middle of the continuum is the behaviour model. The behaviour model has been widely theorised but includes applied behaviour modification applications (ABA) (Bandura, 1977; Skinner, 1971). In terms of kaupapa Māori epistemology, Macfarlane (2007) and Savage et al. (2013) locate this at the ecological, sociocultural end of the spectrum as it is grounded in the community context. While there has been a continuum of responses, it is now widely accepted among the educational research community and wider education system that behaviour perceived as unacceptable is influenced at three levels—attributes of the individual student, learning environment and pedagogy within the classroom and, finally, at a school wide level (Wearmouth et al., 2005).

This section has briefly introduced the continuum of behaviour theories and subsequent conceptualisations of the models practitioners use. The next section will discuss the behavioural and ecological model in more depth.

Applied behaviour analysis

While SE personnel were charged with building inclusive support for classroom teachers, they too were influenced by approaches that sought to teach children how to behave within the classroom. One such approach, which gained attention in the early 1990s, was the ABA or applied behaviour management approach (Rodgers, 2004). The origins of the behaviour model, including behaviour modification techniques, are based in the writing of Bandura (1977) and Skinner (1971). While Walker and Shea (1999)

have highlighted that debates continue to be had about the constructs and interventions of this theoretical approach to behaviour, this model has been applied to a wide variety of human situations (Macfarlane, 2007). This theoretical stance positions behaviour as a result of a learnt function within an environment. Therefore, challenging behaviour in schools was perceived within the boundaries of operant conditioning and required what was termed 'behaviour modification'. This approach was underpinned by assumptions of human learning and consequently legitimised intervention based on individual deficits and included the use of the remedial functional deficit model of fixing the limitation within the individual.

Dwivedi and Gupta (2000) note that student behaviour perceived as disruptive to teachers and categorised under the individual paradigm was based on behavioural management approaches such as those of Lee and Marlene Canter (1993) and Bill Rodgers (2004), wherein the strategies used to support students to conform to norms included positive reinforcement, response cost and extinction. These core management principles were premised on reinforcing positive behaviour conditions and enforcing consequences for negative behaviour.

The behavioural management approach (Rodgers, 2004) was conceptualised within the theoretical paradigm of ABA and the teacher was positioned as the agent of change. Through modelling, instruction and creating opportunities for the student to practice, the ABA philosophy posited that students could learn to acquire new behaviour. This view asserts that individual students' home-school relationships are not part of the picture of the learning needed for the appropriate behaviour in schools. Rodgers (1994) originally suggested that as a teacher it was his/her job to impart the appropriateness of behaviour skills and that other factors were not relevant when teaching students how to behave. He notes, "There are children whose behaviour can be explained by 'causative pathologies' such as home environment, socio-emotional deprivation, even abuse [...] we cannot simply allow their background to excuse them" (Rodgers, 1994, p. 167). Behaviour modification refers to the process of moulding student behaviour intentionally through reinforcing behaviours that are appropriate and ignoring others.

The drive towards behaviour management in the 1990s saw Aotearoa NZ teachers and special education educators place the emphasis on fixing the deficit within the child. In 1992 as cited in Savage, Lewis et al. (2011), the Canter and Canter *Assertive Discipline* programme was implemented in Aotearoa NZ as a means to address difficult classroom behaviour. This was followed by Bill Rodgers's behaviour management and Gary La Vigna's ABA (LaVigna & Donnellan, 1986). La Vigna's ABA was introduced and targeted at the more severe behaviour needs and adopted *Specialist Education Services*, more recently named, *Special Education* (Savage, Lewis, et al., 2011). Savage cites Wylie (2000) and emphasises that based on Wylie's perspective Canter's Assertive Discipline and La Vigna's ABA were expensive and over an extended period were considered unsuccessful. While Bill Rodgers's behaviour management principles are still practised in many schools in Aotearoa NZ, more recently, the MoE has rolled out and promoted *Positive Behaviour for Learning School-Wide* (PB4L-SW) (MoE, 2009a, 2009b). PB4L situates behaviour within a sociocultural framework, as a whole school approach designed to promote schools

taking a systems approach to data management and school-wide responsibility. The framework is evidenced based and developed on the *Positive Behavioural Interventions and Supports* (PBIS) framework originally conceived at the University of Oregon. However, as Savage et al. (2013) highlight, PB4L-SW is a programme that has been imported into Aotearoa NZ and as such, does not reflect the unique context of Aotearoa NZ.

Sociocultural behaviour theory

Sociocultural behaviour theory draws from cognitive psychology and in particular from the work of Bronfenbrenner (1979), Vygotsky (1978) and Bruner (1996). Sociocultural theory positions behaviour as a result of a social interaction. Sociocultural theory examines the roles of individual environments such as family, classrooms and peers in order to understand behaviour. Macfarlane, (2015) describes sociocultural theory as an emerging theory in cognitive psychology and notes: “Socioculturalism is an individualising meta-discourse that focuses on the growth and fate of singular learners situated within learning communities and distinguishable cultural enclaves that not only shape these learners but also demand reciprocal loyalties from them” (p. 21). In this sense, sociocultural theory positions learning as a function of both social and cultural interactions – mutually exclusive, one is not above the other. Macfarlane (2015) describes knowledge as being the result of “social life” and “cultural expressions” (p. 21) and goes on to assert that meaning is socially and culturally constructed – therefore different meanings are ascribed by different participation and perspectives when building “meaning-making processes” (p. 21).

Savage et al. (2013) argue in tandem with other socio-cultural theorists, such as Axelson (1993), Kauffman (1997), Rutter, Maugham, Mortimer, & Ouston (1979), and Sugai (2003) that cultural/environmental aspects infringe on individuals’ behaviours (Bishop & Glynn, 1999; Gay, 2000). Bronfenbrenner (1979) termed these variables an ‘ecology’, wherein an intricate subsystem of interpenetrating factors influence each other (Macfarlane & Prochnow, 2011). Schools by and large are complex social organisations where teachers, students and staff interact using complex social orders, in other words, schools are a microcosm of larger society (Axelson, 1993; Savage et al., 2013). The sociocultural approach, in Macfarlane’s (2015) view, distinguishes itself by the emphasis on understanding thoughts, feeling, and impact of social/cultural context through the interdependence of human action. He proposes that socio cultural theory is emerging in cognitive psychology one where the interface between people, human development, context and culture meet. Through a sociocultural lens, learning and ability are understood as fluid, dynamic and constantly evolving and not a fixed state of perceived ability. Learners are not independent beings separate from their context – they are dually connected to their cultural and learning communities.

The concept of inclusion, when it is positioned within the self-efficacy or agency framework, refers to the ability of the student to engage in, belong to and participate within the school and larger community (Mitchell, 2014). Bruner (1996) states that participation and belonging to a community of like minds is a fundamental human need. He argues that the social and moral ethic of school must take responsibility and

ownership in supporting students to construct positive self-images while at the same time cultivating self-regulation and a sense of agency (Bruner, 1996). Further, research scholars argue that large proportions of student referrals for exclusion based on challenging behaviour now demonstrates that the school environment either reinforces a student's sense of self, efficacy and esteem (Milne, 2013), and contributes to his/her overall sense of agency as a learner (Bishop & Berryman, 2009) or perpetuates negative images of self as a learner. Savage et al. (2013) add that behaviour problems is often a result of a deficit-based paradigm of the practitioner (Savage et al., 2013).

Further, Savage et al. (2013) assert teachers who position themselves within a sociocultural consciousness understand behaviour as a response to an interaction in the environment. In this light, practitioners positioned within a sociocultural theoretical paradigm seek to integrate CRCM practices that affirm students' language, culture and identity and support the acquisition of positive social skills. Savage et al. (2013) build on their assertion that cultivating a sociocultural consciousness requires commitment to self-knowledge, reflection, and acquiring management skills that are responsive to te ao Māori knowledge and pedagogy. Further the authors argue that these practices are in alignment with building inclusive learning environments. Macfarlane (2007) asserts that for teachers and educators to become more culturally responsive they must examine their own beliefs, values and culture (i.e., become "sociocultural conscious"), to understand the dominant theories from which their practice derives. Further, in examining one's own beliefs, values and attitudes, one must look to examine the current socio-political structure and recognise the current social inequality in the schooling system (Milne, 2013). As Kirkland highlights, through becoming aware of the role of race, culture and privilege teachers can choose to adopt an agentic position, recognising their role as 'human rights workers' (Kirkland, 2016) in the classroom by actively rejecting deficit theorising (Bishop et al., 2003; Bishop & Berryman, 2006). When teachers adopt an agentic position, they understand the current social inequity in the schooling system, and actively reject deficit theorising (Bishop et al., 2003). Further, Kirkland notes that teachers can adopt teaching positions that recognise the importance of "healing and humanising classrooms" (Kirkland, 2016).

Villegas and Lucas (2002 as cited in Macfarlane, 2007) describe teachers demonstrating culturally responsive practice:

- "have a sociocultural consciousness, that is, those who recognise that the ways people perceive the world, interact with one another, and approach learning, among other things, are deeply influenced by such factors as race/ethnicity, social class and language. This understanding enables teachers to cross the cultural boundaries that separate them from their students
- have affirming views of students from diverse backgrounds, seeing resources for learning in all students rather than viewing differences as problems to be solved;
- have a sense that they are both responsible for and capable of bringing about educational change that will make schooling more responsive to students from diverse backgrounds;

- embrace constructivist views of teaching and learning. That is, they see learning as an active process by which learners give meaning to new information, ideas, principles, and other stimuli; and they see teaching largely as a process of inducing change in students' knowledge and belief systems;
- are familiar with their students' prior knowledge and beliefs, derived from both personal and cultural experiences; and,
- design instruction that builds on what students already know while stretching them beyond the familiar" (p. 33)

The emerging sociocultural lens for viewing behaviour has gained greater traction throughout the 21st century (Bruner, 1996). Within SE, service providers now actively seek to reduce the number of students who are removed from the classroom by applying a sociocultural approach (Macfarlane et al., 2015). In response to this shift in practice, in August 2016 the MoE (Education counts) statistics highlighted that age-standardised stand-down rates had fallen for the ninth year, consecutively in Aotearoa NZ. However, while the shift in viewing behaviour and in pedagogical practices continues to demonstrate positive outcomes in the reduction of suspension and expulsion as noted earlier in this thesis there remains considerable disparity between the rates at which Māori and non-Māori are referred for special education services, stood-down or suspended in Aotearoa NZ. Furthermore, young Māori males are at risk of stand down, suspension and exclusion at twice the rate compared to females and four times likely to be expelled than females (MoE, 2017d). For this reason, there is a need to understand the complexities that surround the on-going disparity between non-Māori and Māori connection to school and ultimately their educational achievement. This is also important when considering the relationship between behaviour that can lead to suspension and expulsion.

This section has given a summary outline of some of the key theoretical models governing behaviour analysis. The next section will look more closely at the competing elements of the paradigm shift (exclusionary to inclusionary) and will discuss the implications.

Competing paradigms

Debate concerning the correct theoretical lens through which to interpret behaviour in schools continues to remain an often highly contestable area among practitioners and educators alike. However, inclusion of all students is promoted as better than the competing alternatives (Savage, 2010). Hence, it's somewhat inconsistent that students whose behaviour impinges adversely on the other children in the classroom continue to be denied access to mainstream education due to the legal regulations of this country. Suspension from school and, in some instances, removal of the child and placement in an alternative education setting, continue to be an option when considering the best interests of the majority and in some instances the individual student (Wearmouth et al., 2005). While research has demonstrated the social

benefits of students being in inclusive settings, as Macfarlane (2007) suggests, “the debate surrounding the paradoxes of inclusion will continue” (p. 23).

As evidenced in the Aotearoa NZ education system applying a ‘one size to serve all’ approach to education is not in the interest of all students. This issue is often highlighted when individual behaviour is negatively affecting other students. In Aotearoa NZ, as in other countries, the law supports the removal of these students from the mainstream learning environment (MoE, 1989a). This is in spite of inclusive legislation. The Aotearoa NZ curriculum document states that its vision is for students to be confident, learn alongside others and contribute to the wider social fabric (MoE, 2007). However, students whose behaviour is perceived as having an adverse effect on fellow peers may by law be denied access to mainstream education because of the overarching consideration of what is deemed the best for the majority. Denying access to education, as research has demonstrated, can result in children being unable to access or participate fully in society and can lead to social exclusion and/or lower socio-economic status later in life (Meyer et al., 2010; Wearmouth et al., 2005). The principals of the mainstream state schools in Aotearoa NZ have the authority to stand down and/or suspend students if they perceive the students have engaged in misconduct, continual disobedience, or harmful or dangerous behaviour; or if they are likely to harm themselves or others if not stood down (Wearmouth et al., 2005). While it is argued that the provisions in the *Education Act 1989* outlining suspension, exclusion and expulsion have been designed to protect most children in mainstream schools, this approach, has created an ambiguous situation for Māori, who experience twice as many stand-downs and expulsions as non-Māori (MoE, 2015; Wearmouth et al., 2005).

Ranginui Walker (1991) argues that there are four contributing factors adding to the disparity concerning Māori and non-Māori experiences of schooling within Aotearoa NZ:

- the prevalence of monoculture Pākehā teachers
- the perception of the lack of significance school
- the monoculture nature of the curriculum
- a narrow definition of what constitutes ‘success’.

He furthers this discussion by suggesting that a uniquely different response must be created to address the disparity—simply transferring the monocultural Pākehā system to a te ao Māori worldview will not, in his opinion, fix anything. Other researchers have suggested that throughout the past 100 years attempts to address cultural diversity have fallen short because of “epistemological racism”, “that is embedded in the fundamental practices of the dominant culture” (Bishop & Glynn, 1999, p. 12). To address “epistemological racism” (Bishop, 1998; Bishop & Glynn 1999; Bevan-Brown et al., 2015) researchers assert that professionals (teachers and educational support personnel) are charged with understanding the non-Māori cultural values, attitudes, beliefs and assumptions within the education system and then changing these practices so that they are no longer disadvantaging Māori students.

Terms, definitions and rhetoric: What is challenging behaviour?

The definition of challenging behaviour continues to be contested within the literature. Varying definitions, rhetoric and terminology have emerged because of the differing theoretical views and conceptual definitions of what exactly defines and operationalises the term “behaviour challenges”. However, for practitioners to be able to accurately assess students who present with challenging learning and behaviour issues, it is necessary to have a theoretical baseline on which to design solution focused interventions. Macfarlane (2007) suggests that Bower’s (1981) description of severe behaviour challenges is widely recognised in the literature. Bower (as cited in Macfarlane, 2007) notes the following descriptors:

- “an inability to learn that cannot be explained by intellectual, sensory or health factors
- an inability to build or maintain satisfactory interpersonal relationships with peers and teachers
- inappropriate types of behaviour or feelings under normal conditions
- a general pervasive mood of unhappiness or depression
- a tendency to develop physical symptoms, pains or fears associated with personal or school problems” (p. 43).

If an individual exhibits one or more of these qualities, then Bower suggests the individual can be described as behaviourally disordered (Macfarlane, 2007). Macfarlane (2007) notes that the challenge with defining emotional and behavioural disorders is that they are often labels given according to rules chosen by authority figures who operate largely within a dominant theoretical framework that determines how they perceive challenging behaviour. The definition practitioners take is important as it determines the intervention strategy they will apply. While it is difficult to pinpoint an exact definition of challenging behaviour, one can begin to see how the theoretical position the practitioner takes can be mirrored within the school culture and context as part of the larger social fabric. The role of the school organisational culture and the impact on the way student behaviour is viewed is discussed in the next section.

Cultural influence

Bevan-Brown et al. (2015) notes that for educators to work effectively, professionals must understand:

- beliefs, values, attitudes and practices that emanate from a frame of reference or worldview
- cultural norms, expectations and lifestyle choices
- beliefs about the nature of and cause of disability
- child-rearing practices
- family dynamics, structures, interpersonal and interaction variables
- gender and the differentiated roles

- spiritual beliefs
- whakapapa - historic and geographical
- socio-economic context circumstances
- minority or majority position
- language
- the degree of acculturation (p. 11).

The Aotearoa NZ population is changing, there is an increasing number of the Pākehā population now aging and an emerging young Māori population. This shift makes the role of the school organisation vital in either reinforcing positive student identity or further alienating students as learners. Clearly, an important element is understanding the impact of the underpinning theoretical lens the practitioner is operating within, as this is integral to the perception of what constitutes challenging behaviour. Furthermore, the degree of teacher agency and subsequent intervention put in place turns on school policies, which are determined by the theoretical positions of policy makers and school leadership. The lens the practitioner uses to view behaviour is not devoid of cultural beliefs, values and assumptions. Therefore, it is integral to understanding the disproportionate number of exclusions, suspensions and referrals to special education services that Māori receive compared with non-Māori.

This section has outlined the role of school culture and the environment, and it has looked at some of the definitions of challenging behaviour and cultural diversity. The next section will look more closely at CRP and schooling as a mechanism to addressing some of the disparity facing schools.

Section Four: Teacher Practice

This section addresses culture, culturally responsive classroom management, and the role of relationship based pedagogy in relation to teaching students with learning and behaviour concerns and teacher practice.

Introduction

Culture can influence the way people cognitively function, their behaviour and their feelings towards their interactions with the world at large (Bevan-Brown et al., 2015). Savage et al. (2013) assert that culture can also impact on perceptions and attitudes towards individuals and groups that differ from their own. Bevan-Brown exemplify attitudes towards 'special needs' that vary between cultures, which influences the ways practitioners manage or respond (Bevan-Brown et al., 2015). She goes on to say that Māori in particular have a holistic perception towards human development (Bevan-Brown et al., 2015). Students with special educational needs are not isolated and treated as different rather a holistic approach is taken.

Macfarlane (2007) agrees with McIntyre (1996) who asserts that cultural competency requires diligence in managing the cultural nuances to ensure the appropriate adaption of services are upheld to meet individual

needs. Cultural competency is described by Macfarlane (2007) as a set of congruent policies, practices and attitudes allowing professionals to work successfully across cultures. Being culturally competent is especially important when working with students who have special educational, social, emotional and behavioural needs (Macfarlane, 2012). As described by Macfarlane (2007), a culturally congruent programme acknowledges culture at all levels, including practices that are culturally sensitive, aware, responsive and appropriate.

Culturally responsive practice and teaching

Culturally responsive schooling seeks to redress dominant hegemony that have traditionally dominated mainstream school contexts. These hegemonic practices shape the organisational, cultural and social-emotional expected norms (beliefs, values, attitudes and practices) of the mainstream school experience. Culturally responsive schooling repositions academic achievement and behaviour norms within a cultural lens (Ladson-Billings, 1992a, 1992b).

As a term “culturally responsive teaching” (CRT) was first coined by Gloria Ladson-Billings (1994) and has become a crucial component of Indigenous education and education reform. Ladson-Billings (1994) notes that culturally responsive pedagogy (CRP) “empowers students to maintain cultural integrity, while succeeding academically” (pp. 17–18). Further still, she notes that “culturally relevant” teaching “empowers students intellectually, socially, emotionally, and politically using cultural referents to impart knowledge, skills, and attitudes” (Ladson-Billings, 1994, pp. 16-17). Through CRP, students academically achieve, grow culturally and obtain a critical consciousness (Ladson-Billings, 2009).

Within Aotearoa NZ, Jill Bevan-Brown et al. (2015) note in their introduction to *Working with Māori children with Special Education Needs* that “culturally responsiveness” is “valuing, affirming and developing the child’s culture”. Bevan-Brown et al. go on to note what they call, “four essential ingredients of a culturally responsive environment”:

- “teachers who value and support cultural diversity in general, and Māori culture in particular
- programmes and services that incorporate cultural content, including cultural knowledge, skills, practices, customs and traditions
- programmes and services that incorporate cultural values, beliefs, attitudes, behaviours and dispositions
- teaching and assessment that utilise culturally preferred ways of learning” (pp. 18–19).

Furthermore, Bishop et al. (2003) and Macfarlane, (1997, 2000, 2003, 2004, 2007) demonstrate the impact of culturally responsive teaching as an effective intervention and pedagogical tool when teaching Indigenous and Māori students. S. Macfarlane (2012) found in her PhD study that her participants described culturally responsive behaviour from an Indigenous Māori perspective as being inherently

Māori. She notes: “cultural responsiveness is at the essence of being Māori; it is what Māori do as a natural part of being Māori, which means thinking and doing things in a kaupapa Māori way” (p. 217). However, Macfarlane’s study warned of the importance of not approaching culturally responsive from a position of the technical/rational that is that there is one way of doing things or a prescribed approach rather her study found that culturally responsive practice embodies protective and spiritual metaphorical approaches to the *way* a practitioner interacts and *who* the practitioner is as a person and includes core Māori pedagogical and traditional practices.

Significant international and national studies illustrate the impact of CRP and educational achievement of Indigenous students (see for example Bishop et al. 2014; Pierce, 1996; Hill & Hawk, 2000; Standford, 1997). Macfarlane (2007) draws attention to important studies for supporting teachers CRP, these include strategies such as:

- applying culturally relevant teaching (Ladson-Billings, 1995)
- using differentiated instruction, assessment and creating opportunities for collaborative and community of learning approaches to classroom management (Brown, 2003)
- creating a sense of classroom community, a holistic approach to child development, personal accountability of students’ learning and behaviour challenges (NYU Steinhardt, 2008; Standford, 1997)
- expressing high academic achievement and behaviour expectations and viewing students’ cultural knowledge positively as *cultural capital* (Bourdieu, 1986) validating students livescoaching students in nuances of dominant discourse without challenging their identity, taking at risk students and helping them to negotiate tacit norms; perceiving teaching as a calling, nurturing a culture of care and transforming classrooms into lively spaces (Cavanagh, Macfarlane, Glynn & Macfarlane, 2012).
- Nurturing a classroom culture that sustains the emotional needs of students (Pierce, 1996)
- Caring for students (Bishop et al., 2003; Hill & Hawk, 2000; Ladson-Billings, 1992, 1995; Lipman, 1995; Macfarlane, 1995, 1997, 2002, 2004).

While there is a scarcity of research that measures the impact of PLD on teacher practice, the impact of CRP on student achievement demonstrated that those schools who implement a range of CRP and CRP principles described under various rhetoric observed positive increases in student achievement (Glynn et al., 2011; Gregory et al., 2010; Skiba et al., 2014).

Culturally responsive pedagogical practices have a wide body of evidence demonstrating the positive influence these practices have on students’ academic achievement. However, while there are pockets of good practice and changes in policy and practice in relation to teaching and learning, studies undertaken within Aotearoa NZ indicate that there is variable influences in the number of stand down, exclusion, and

behavioural issues between schools including the primary and secondary sector. Some schools experience little to no suspension while others continue to have high rates. Further in the USA where SWPBIS is implemented Losen and Martinez (2013) highlighted that it is not clear if this approach to discipline reduces disparity between race exclusion, especially at the secondary level.

This section has discussed the impact of culture, culturally responsive practice and some of the key principles underpinning what culturally responsive practice looks like in practice. The next section will look more closely at the role of te reo Māori and the emerging field of CRCM as an integral element in addressing the disparity between Indigenous students. It will also touch on critical pedagogy as a philosophy of praxis.

Te reo Māori

In a recent study carried out by Macfarlane, Webber, McRae, and Cookson-Cox (2014) investigating the experiences of Māori students at a secondary school in the north island of Aotearoa NZ, the authors remind us of the assimilation policies and the banning of te reo Māori, which effectively placed the language at serious risk of extermination, and denied most Māori access to their mother tongue. The authors describe the approach as a purposeful policy structure, implemented alongside the deliberation that was to “keep the native population deliberately under-educated” (p. 22).

However, while the history of Aotearoa NZ is framed within colonising and assimilation practices the MoE has made a concerted effort to revitalise and recognise its role in supporting Māori language in education (MoE, 2017b) – hence the national policy strategy (*Tau Mai Te Reo*) is “Kia tau te reo – Supporting Māori language in education: delivering strong, coordinated effort and investment” (MoE, 2017b). *Tau Mai Te Reo* focuses on educators not only seeing the value that is inherent in te reo Māori, but in prioritising it in their practice. *Tau Mai Te Reo – The Māori language in education strategy 2013-2017* (*Tau Mai Te Reo*) describes what the MoE sectors are responsible for as part of their Treaty commitment (as representative of the Crown) to Māori.

As an example of *Tau Mai Te Reo* is “Kia tau te reo” being realised in schools in Aotearoa NZ the students described in Macfarlane et al. (2012) study talked about the interconnected relationship between language, culture and identity. That is, they noted that using te reo Māori, and “being Māori”, were interdependent. The students expressed that through te reo Māori, they were given a lens to view and participate in the Māori world (te ao Māori). The authors note:

A number of students referred to the integral nature of te reo in cultural participation and belonging, with one student stating that Māori identity was inextricably bound to “te reo – nā te mea he taonga tuku iho. He mea e whakaatu i te mana motuhake” (The language/voice is a treasure passed down. It shows autonomy). Another student simply stated “Ko te mea nui tōku reo. Ki te kore tōku reo ka kore he Māoritanga (My language is an important thing. Without my language Māoritanga is nothing/empty)” (Macfarlane et al. 2012, p. 74).

The authors describe the importance of teachers taking the time to create learning environments that reflect the lives, past/present/future of the students, connect them to Māori culture, and to use te reo Māori as often as possible.

As a culturally responsive teacher, being able to confidently speak and use te reo Māori was highlighted as a key ‘value’ connected to Māori students’ perceptions of school and academic success. A teacher participant described their perception of the importance of Māori language in education: “Tētahi o ngā tino wariu o tēnei kura, me kōrero Māori, mai te timatanga, te putanga mai o te keeti tae noa ki te hokitanga atu ki te kāinga. Ahakoa haere, haere hoki te kura ki hea, te reo Māori” “(One of the fundamental values of this school, let’s speak the reo, from the start, the entrance of the gate until you return to the home. Therefore go, go to school or wherever, and speak the reo)” (Macfarlane et al. 2012, p. 11).

The authors assert that based on their findings it appears that schools (as they are currently structured and perceived by the students), do not have a pivotal role in growing Māori identity. Instead the evidence demonstrates that family/whānau have the greatest impact on students. However, the authors assert that there are exceptional teachers who go out of their way to engage students through activities such as kapa haka – the Māori performing arts. Rubie-Davies, Stephens, and Watson (2015) acknowledge the MoE’s focus on highlighting the crucial role of culture, language and identity, and the national policy – *The Māori Education Strategy: Ka Hikitia – Accelerating Success 2013–2017* (MoE, 2017a) as being integral to recognizing and prioritizing the shift in practices across all Aotearoa NZ schools. Through this policy educators are asked to ‘listen to culture’ by customising education so that Māori student identity is affirmed through their educational experiences in Aotearoa NZ. The evidence so far has described the role of teachers making a difference to Māori students’ experiences at school and in Aotearoa NZ. This means connecting to Māori students’ culture, language and identity. The Māori language, it appears, is connected to ‘being Māori’ and is critical to Māori students, teachers and families/whānau collectively achieving positive outcomes.

Traversing tensions

Throughout this literature review, several themes have emerged specific to the shifts in teaching practice that Aotearoa NZ is working towards and in particular the move towards balancing Indigenous knowledge, values, beliefs and practices with current Western theorising. Identity, language and culture have been highlighted as being integral to Māori student achievement. The current tension between Western and Indigenous knowledges and the move towards more inclusive practices are dually shared with Indigenous cultures across the world. Palmer and Buchanan (2011) describe the increase across Australia in work associated with values education. These authors describe four key concepts underpinning the movement. They note that values in and of themselves are integral to education, that ‘secular education’ has observed a lack of values in schools, and that the reduction in values is linked to social dislocation and ‘poor educational outcomes’ (p. 184). Palmer and Buchanan also refer to the idea that “Children need

‘inculcation’. They describe a *National Values Education* initiative that has worked towards addressing parental concerns that children were not receiving values based education within public schools in Australia. In an attempt to integrate values based learning, the children’s mapping initiative was formulated. This initiative was a collaborative project where five schools came together in a learning cluster to create a space for projects that looked at children’s relationship with local places. The results from this study have highlighted the importance of children learning values, and of the importance of working from a strength based agentic approach to teaching and learning with communities and children. Palmer and Buchanan describe the importance of working from the bottom up, and from a strengths perspective in order to effect long term change. They also describe the often confronting values and beliefs educators face when moving away from deficit theorising towards holistic education paradigms, and the challenges that are often faced when confronting values that differ from one’s own, recognising bias and being able to reflect on the experience and grow from it. Palmer interviews Buchanan in the book chapter and she describes her confronting feeling when her child described one of her favourite places.

Suddenly I realised what was going on. I’d become something I find even more offensive than Timezone...a horrid and barking parent trying to direct my child’s values. This helped me settle down. We then had a wonderful discussion. I discovered she found Timezone fun, bright and exciting. She loved the music and the dancing games. She explained that it has an ‘extra special feeling’ precisely because she is not allowed to go there very often. It has become a place associated with birthday parties (Palmer & Buchanan, 2011, p. 195).

Palmer and Buchanan (2011) highlight the drive to incorporate values, both Indigenous and non-Indigenous into education, and the challenges faced by practitioners, parents/whānau and educators alike between espoused and actual practice. That is the theories in use and the actual theories that are applied as culturally located people. Managing the chasm between the differences is discussed in more detail later on in this chapter. The next section builds on what was touched on above in relation to the current tensions that exist between Indigenous and Western knowledge and values based education.

Strength based paradigms

When paying cognisance to the discipline of psychology – which has informed and guided many of the theories that are applied in education – Waitoki (2016a) describes the challenges that are faced by numerous Indigenous practitioners who are working with Indigenous clients, as they strive to progress and privilege Indigenous knowledge and worldview perspectives. In this publication, Waitoki expands on a case study about a Māori woman named Ripeka, highlighting the culturally located ways of thinking and behaving and the need for psychology to “step outside its cultural tower and look at alternative Māori explanations and possibilities” (Waitoki, 2016a, p. 27). Waitoki argues that within psychology training itself, there needs to be a shift away from deficit theorising towards aspirations and strength based solutions. She stresses the role of Indigenous psychologists recognising their role as healers, rather than

experts and of applying the philosophy of practice that embodies the notion of “unrelenting hope and unrealised potential” (Waitoki, 2016a, p. 283). Instead of stereotypes, bias and assumptions there is an opportunity to continue to grow the Indigenous knowledge system as a source of hope and healing. Waitoki notes:

Students or psychologists ask: “what is the point of knowing about socio-political histories?” When that happens, I point to Ripeka’s experiences. She reminds me that Māori have different ways of thinking and behaving and that if psychologists really understand Māori worldviews, they can be positive change agents. Psychology as a profession has to step outside its cultural tower and look at alternative Māori explanations and possibilities (Waitoki, 2016a, p. 27).

Within Aotearoa NZ there is a drive to continue to remove the barriers to culturally located knowledge, beliefs and practices and to increase bicultural competency. However, as Waitoki notes “Achieving the balance between Western psychology and Indigenous healing processes is difficult when the processes of validation and verification operating in both systems are perceived as being in opposition with each other” (Waitoki, 2016a, pp. 293–294).

Culturally responsive classroom management

Within the context of Aotearoa NZ, Macfarlane (2007) argues that, in terms of teaching children with behaviour or learning challenges who are from the minority culture, it is essential that educators adapt their existing educational theories to meet the needs of the individuals. Classroom management has been well documented in the literature, and there is a large body of resources. However, this theoretical approach is based in applied behaviour analysis and is positioned within the Western educational frame. Conversely, there is little research on CRCM (NYU Steinhardt, 2008), and even less research on Māori approaches to behaviour management within Aotearoa NZ (Macfarlane, 2004, 2007). This is significant because research has demonstrated that teachers who express concerns over students’ behaviour are noted to be less confident in applying culturally responsive practices (NYU Steinhardt, 2008).

Weinstein et al. (2004) positioned CRCM as a pedagogical approach to managing the classroom through a social justice perspective. This lens ties closely to culturally responsive schooling, which focuses on understanding children’s backgrounds but takes it further, and looks closely at teacher bias and beliefs, encompassing five concepts that are built on the literature on CRP, multicultural counselling and caring by making the connection to classroom management. These concepts are: building caring classrooms that operate as communities; mastering culturally congruent management strategies; understanding the neoliberal social, economic and political context of the current ideology; knowing the students’ backgrounds; and recognising their own biases (ethnocentrism) influencing their practice. The authors note that their model for CRCM aligns with classroom management models, signalling a paradigm shift away from behaviourism and towards understanding the importance of community, self-regulation and what they term ‘social decision making’. The aim of CRCM is to create an environment where students do not

fear punishment or discipline, or seek to be rewarded. Rather, they position their philosophy on supporting students to acquire positive social behaviour, and responsibility to the school community (Weinstein et al., 2004).

This section has described the growing body of work that looks closely at the core components of CRCM as a pedagogical and management approach to redressing the historical disparity between Indigenous and non-Indigenous educational outcomes. The next section looks at another growing body of work concerning the importance of teachers developing a critical pedagogical approach to their teaching as part of solutions to creating schools and classrooms that reflect restorative practice and ultimately social justice and equity in education.

Critical pedagogy

Understanding a critical pedagogical approach is important to this study as critical pedagogy has emerged as a philosophy of practice that reinforces the importance of understanding the nature of knowledge as socially, politically and historically constructed. Critical Pedagogy has been coined by McLaren (2015) as a “philosophy of praxis” (p. 47). Essentially, a critical pedagogical approach rejects the belief that students must become content masters and be filled up with knowledge, skills and experiences – instead it repositions teaching and learning as an opportunity to challenge tacit norms and to transform thinking to humanize students of the critical issues that the world faces globally. Within teaching and learning a critical pedagogical perspective creates classrooms that are learning spaces where students and teachers tackle concepts, ideas and approaches to learning that seek to understand rights, responsibility, social justice, equity and citizenship. Giroux (2013) describes critical pedagogy in an article for Truthout as confronting:

to the ways in which knowledge, power, desire, and experience are produced under specific conditions of learning, and in doing so rejects the notion that teaching is just a method or is removed from matters of values, norms, and power – or, for that matter, the struggle over agency itself and the future it suggests for young people. Rather than asserting its own influence in order to wield authority over passive subjects, critical pedagogy is situated within a project that views education as central to creating students who are socially responsible and civically engaged citizens (Giroux, 2013, p. 356).

In this sense critical pedagogy seeks to not only ‘reflect’ on the current conditions and prevailing ideas of the world but it also seeks to act on this by changing the power dynamics. Giroux (2013) goes onto say that within a critical pedagogical lens, teachers are viewed as champions, are given autonomy over what and how they teach and are perceived as intellectuals who need to be nurtured. He also highlights why in the current market driven education philosophy applying a critical pedagogical approach is thought of by some as intimidating because it teachers people to think critically about all aspects of their humanity. He notes:

Critical pedagogy becomes dangerous in the current historical moment because it emphasizes critical reflection, bridging the gap between learning and everyday life, understanding the connection between power and difficult knowledge, and extending democratic rights and identities by using the resources of history. Rather than viewing teaching as technical practice, pedagogy in the broadest critical sense is premised on the assumption that learning is not about memorizing dead knowledge and skills associated with learning for the test but engaging in a more expansive struggle for individual rights and social justice (Giroux, 2013, p. 357).

Evident across the range of literature is the notion that critical pedagogy is about social justice, it is a decolonising pedagogy that seeks to affirm multicultural, and in the case of Aotearoa NZ bicultural, practice by repositioning the notion of power, place and praxis. Giroux (2013) assert that through developing a critical sense of social consciousness, teachers and children alike are given the tools to actively contribute to the global knowledge economy within a framework that is awake to the social conditioning of the past and aware of the rights of all to a fair and just education as part of being human. Education in this sense is what Kirkland (2016) noted as ‘healing’ and able to begin to redress thousands of years of historical colonisation and disparity.

This section has outlined the current gap in the literature in regard to the impact of culturally responsive pedagogies including CRCM within Aotearoa NZ. It has also discussed the critical pedagogical approach to reflective praxis and social justice. The next section summaries the role of beliefs, and professional identities of teachers.

Teacher beliefs and teacher professional identities

Utilising the notion of ‘teacher identity’ and ‘professional selves’, educators are given a framework to make sense of how to conduct oneself in the professional environment as citizens and role models. Lasky (2000) (as cited in Dahlgren, 2015, p. 33) asserts that teachers’ professional identity is how teachers define or explain themselves to others, and to themselves. Lasky asserts that professional identity changes over time, and is subject to the environmental, political and reform context in which he/she is positioned. Dahlgren (2015) argues that individuals’ personal expectations of themselves and of the people they surround themselves with, the expectations of others, and what the teacher places value on is part of the ongoing cycle of development as a professional.

Truebridge (2014) cites Yero (2002) in her contention that teachers’ professional identity is constructed with an ‘internal locus of control’ (p. 38); that is, they believe in their actions and their ability to create meaningful outcomes for students. She highlights the pupil-control ideology that teachers hold, accordingly control beliefs range from highly controlling and enforcing punishment to a more humanistic approach by which power is shared and relationships are defined by care and respect. Truebridge further argues that teachers who embrace humanistic perceptions of themselves, and their practices create opportunities for students to be self-determining, and to build self-discipline and independence.

Lamont (2012) warns of the impact of PLD on teachers' professional selves and highlights that while PLD is incredibly beneficial for teachers, the progression of growing educators identity through deprivatising of practice can be a challenging experience that can cause a period of both increased tension and increased opportunity. Further, Truebridge (2014) asserts that the on-going formation of teacher identity when perceived within the framework of both neurological and psychological processes rather than as 'inherent traits' and as an interaction between the person and the environment creates the conditions for teachers to foster greater self efficacy, adapt, and in some instances, shift in their beliefs, values and behaviours.

When teachers are given the opportunity to learn and grow in collaborative settings shifts in teacher professional identity can occur through focusing on 'becoming' rather than 'being'. The focus on becoming is positioned within a mindset of dynamic rather than fixed thinking and is linked to positive shifts in behaviour (Dweck, 2008). This process, she asserts, is not only socially and emotionally beneficial but also cognitively beneficial as it builds a window for teachers to observe the impact of their own behaviour on students and colleagues at multiple levels (academically, psychologically, biological and physically) (Truebridge, 2014).

Despite proposing different views on how teacher identity is formed and influenced. The following section discusses how PLD can tap into this in order to positively shift teacher practice.

The role of beliefs in teacher identity

The following section seeks to position teacher beliefs within the wider body of work on teacher identity and to understand some of the key theoretical ideas underpinning the concept.

There are different interpretations of the concept of beliefs in psychology; likewise, there are a host of different constructs underpinning the research surrounding 'beliefs'. Frank Pajares (1992, as cited in Truebridge, 2014) highlights this when he notes that beliefs "travel in disguise and often under alias" (p. 36). Terms used to refer to beliefs can include assumptions, conclusions, opinions, dispositions, concepts, ideology, implicit theories, judgments, values and explicit theories. However, Pajares offers the following simple definition of beliefs: "Belief is based on evaluation and judgement; knowledge is based on objective fact" (as cited in Truebridge, 2014, p. 33). Further, Yero (2002) as cited in Truebridge (2014) offers the following definition of beliefs, which is relevant for this study as teachers' beliefs and attitudes can positively or negatively influence their behaviour towards students and can further affect students' opinions of themselves as learners. She notes that beliefs are "judgements and evaluations that we make about ourselves, about others, and about the world around us. Beliefs are *generalizations* about things such as causality or the meaning of specific *actions*" (p. 33).

Research demonstrates that teachers' attitudes and beliefs about students can be based on and influenced by student race, disability, social class, gender and ethnicity (Toldson, McGee, & Lemmons, 2015). Truebridge (2014) further notes that while the definition of beliefs differs semantically and may differ across the literature, there is similarity in the idea that beliefs are inferred and constructed (subjective) (p.

50). Values on the other hand are inextricably linked to beliefs. What we value as being important or not; is reflected in the way we behave at any given time.

The term ‘belief’ is used in the following way: beliefs are socially constructed, made up of personal assumptions, judgements, opinions, concepts, evaluations and inferences that we make about ourselves and the world around us (Truebridge, 2014). It is yet another question as to how beliefs affect individuals’ behaviour (Behar, Pajares, & George, 1996; Clarke & Hollingsworth, 2002; Guskey, 2006) and how they influence the knowledge that one goes about acquiring. Further research has demonstrated that attitudes, and beliefs impact professionals, in positive and in negative ways (Truebridge, 2014). That is, a person’s beliefs can influence and affect decisions made, in the interventions practitioners use in the classroom and in teacher practices (belief in student ability from a deficit perspective) sometimes to the detriment of student outcomes. In some instances, these beliefs may be based on unconscious stereotypes that affect individuals’ lives. Research demonstrates that beliefs about diversity within teaching and learning have a direct impact on how students learn (Losen, 2014; Toldson et al., 2015; Truebridge, 2014).

In the context of PLD, Truebridge (2014) asserts that when a practitioner is faced with hearing new knowledge that is part of the PLD, if educators believe the knowledge that they are receiving from the provider and if it is congruent with what they already practice in the classroom, then the knowledge serves as confirmation of their beliefs. However, if they disagree with the PLD theories, then they may reject what they are hearing as not relevant to their context, or incorrect with their personal beliefs. This is referred to as a ‘cognitive conflict’ and can be a positive response as it creates dissonance when practitioners can unpack their belief systems and challenge the reasons why they differ to those being offered. Positive outcomes can be reached through cognitive dissonance when practitioners are given the opportunity to reflect in a safe environment (Lamont, 2012). The process of having one’s beliefs challenged by encountering new knowledge can create the condition for the new knowledge to be integrated into one’s beliefs and for one’s practices to shift—in some instances, this process can provoke transformative practice.

Truebridge (2014) cites researchers studying mind-sets and attribution theory (Hong, Dweck, Chiu, Lin, & Wan, 1999; Weiner, 1990) cognitive schema,¹⁰ and the effect on teacher educators practice. As described by Truebridge (2014), attribution theory includes the views that individuals make inferences based on their personal preconceptions and external contexts and that these inferences impact how they perceive external reality. Neurologists have explored the connection when individuals become ‘locked’ into ways of seeing the world and the connection to “neural activity” – that is responses to situations increase the relationship with beliefs. Researchers have further found that repetition of positive or negative experiences causes them to become locked in the brain. That is, teachers can be sheltered into stereotypical patterns of thought or dogmatic personal beliefs can influence their professional identity and teaching practice (Truebridge,

¹⁰ Cognitive schema: a pattern of thought or behaviour that organises information.

2014). This research highlights the importance of continuous PLD to challenge any out-dated beliefs teachers may hold about teaching and learning. This argument extends to include the significance of student teacher feedback and how this can impact student identity formation and belief about themselves as learners (Truebridge, 2014).

While empirical studies support the positive benefits of teachers embracing culturally responsive theory as an underpinning paradigm of their teaching practice, there remains a disconnection between the translation of CRP in educational policy and practice. That is, the research demonstrates the continuation of cultural competency education reforms continuing to focus on the ‘official curriculum’, that is, on what a teacher teaches rather than how a teacher teaches (Milne, 2013; Truebridge, 2015). However, researchers have demonstrated that changing what is taught and learnt does not necessarily equate with how it is learnt or what is learnt. Yero (2002), Cuban (1995) and Combs (1988) attribute the disconnection to the issue with education reforms focusing on curriculum and not enough on teachers’ beliefs, values and practices. Further, Bishop et al. (2014) note that if teachers’ practices do not cultivate a relational approach—that is, the pedagogy of care—then they will not be able to utilise culturally responsive pedagogies. A central aspect of CRP is applying a pedagogy of care and this means teachers must examine the way they teach not only what they teach (Savage et al., 2013).

This section discussed the impact of evolving professional teaching identity through the lens of beliefs and classroom practice. Understanding the professional journey of the teacher, which involves not only what they know, do, and are ‘becoming’ as part of the transformative practice of professional learning, have been discussed as an important element in redressing the disparity and perceptions around challenging behaviour. The next section will look closely at the impact of reflective practice within the lens of what Dall’Alba and Barnacle (2007) note are “professional ways of being” where the focus shifts from mastery in knowledge that is being a subject specialist to being aware of the impact of beliefs, bias, stereotypes and personal behaviours that make up a teacher’s professional being. Teacher identity and professional ways of being are examined under this lens.

Reflective practice

Scholars highlight that it is through rigorous inquiry into practice that includes reflecting on the ‘taken-for-granted’ practices, undertaken in a setting that is conducive to strong, collaborative working relationships, that teacher practice is improved. Researchers highlight ‘reflection’ as essential to inquiry and transformational learning (Argyris, 2002; Giroux, 2015; Korthagen, Kessels, Koster, Lagerwerf, & Wubbels, 2001). However, like the concept of ‘beliefs’, there’s no ubiquitous agreement on ‘reflective practice’ in the literature.

This section addresses some of these perspectives and concludes with a discussion of an operationalised way in which reflective practice is used in this study.

A pioneer in the field of reflection is educationalist Dewey (1933), who recognised that some individuals are more inclined to engage in critical reflective practice than others. However, while there is a natural disposition towards reflection in some practitioners, Dewey (1933) highlighted that these skills can be actively taught and improved upon. He asserts that critical reflection requires vulnerability, accountability, flexible thinking and tolerance to examine one's conscious and unconscious beliefs, values and behaviours. John Dewey's (1933) principles of reflection and reflective practice are still prevalent in the literature today and are used as an effective teaching tool in PLD.

Schön (1983) built on the work of Dewey and viewed reflective practice as a way of bridging the gap between theory and practice, or thoughts and action. Schön went on to describe reflective practice as advancing logic onto a problem to arrive at a solution within the wider contexts in which one works. He noted that reflective practice concurs with an 'inquiry mind-set', a mind-set curious to seek an improvement on the current conditions of the world.

The reflective teacher educator is able to draw from theories that inform their practice. Their worldview is positioned within a framework of 'ako' that is they see themselves as both the teacher and the learner. They seek to continually sync their beliefs, values and practices to ensure that their theories in use match their theories in practice – they do what they say they are going to do. Robinson and Lai (2006) illustrate the difference between "theories of action and espoused theories":

Theories of action that are derived from people's descriptions of how they act, or have acted in the past, and from the explanations they give for such actions are called espoused theories. Theories of action that are derived from first hand observations are called theories-in-use. Because people are not always aware of what causes their actions, the theories that people claim to be using and the theories that are actually determining their behaviour may not be the same (p. 26).

Of importance to this study is the notion advanced by Argyris and Schön (1974) practitioners are able to come to recognise their own dissonance and begin to admit when there are differences between what they say they will do and what they actually do. Fullan (2006) suggests that change theory is alert to understanding the challenges associated with identifying strategies that are in use, or 'theories in use', and the actual theories people ascribe to, or 'espoused theories' (Argyris, 2002). In the context of educational reform Fullan asserts the importance of teachers being able to confront themselves when looking at the conflict of values implicit in incongruities of theory and practice as evidenced in reflective practice (Fullan, 2006). Further, Mezirow (1990) describes how the invisible becomes visible through reflective practice and those that are not useful to the practitioner are converted.

Research has found that long term and entrenched belief patterns are more challenging to shift (Pajares & Bengtson, 1995; Prawat, 1990). While critical reflection is necessary to examine theories in use and theories of practice, critical reflection does not by itself correlate with transformative learning (Lamont, 2012). As Truebridge (2014) asserts, the most essential ingredient for influencing or, in this case,

transforming people's beliefs is for them to experience cognitive dissonance—that is, when they re-examine and dramatically reconfigure their previous beliefs because of a shift in thinking that has taken place through reflection, transformative practice occurs. Truebridge goes on to say that when educators are in a state of comfort or merely reflecting on practice, they are not growing. However, when one is in a state of cognitive dissonance, it is a 'portal to growth'. Truebridge goes on to summarise Leon Festinger's (1957) theory highlighting individuals' desires to have their beliefs and behaviours in alignment with the environment around them and that when thoughts and actions are not in alignment one experiences a sense of tension or dissonance—this dissonance results in a desire to alleviate the tension by making adjustments to their behaviours or beliefs in order to be in alignment with new theories and/or with the rest of their environment.

Truebridge (2014) argues in tandem with other researchers, such as Barth (2004), Gay & Kirkland (2003), Johnson & Landers-Macrine (1998), Posner (2005), and Richards, Gallo, & Renandya (2001) that reflective practice is a gateway for practitioners to change their behaviour and ultimately shift their beliefs in light of new theoretical assumptions guiding practice. Banaji & Greenwald (2016) describe the power of consciousness to influence and make changes to beliefs, bias and behaviours. In reference to the impact of consciousness they assert: "Its power derives from its ability to observe itself and to use those observations to guide conscious action. The reflective aspects of our mind allow us to imagine a future that improves on the present state of affairs, and to achieve settled-upon and consciously chosen goals and values" (p. 70). However, as Lamont (2012) argues, while reflective practice in a safe environment allows practitioners to increase their self-awareness and efficacy it is not of itself synonymous with transformative practice.

Lamont (2012) summarises the literature on transformative practice and offers a list of aspects that make up 'transformative learning' that is shifts in perceptions and constructions of meaning. She notes contexts most apt to foster transformative practice tend to be collaborative, trusting and challenging environments that:

- "involve individuals in a holistic process of questioning and challenging existing knowledge, assumptions, values and beliefs, and the ways in which these are embedded and enacted in practice;
- incorporate liminal spaces that are the contexts within which possibilities and opportunities for learning exist; and,
- incorporate possibilities and opportunities for learning that are mediated by dispositions to learning, meaningful relationships, and other personal, sociocultural and political factors". (pp. 31–32).

Important to this study is the understanding that teachers are themselves cultural beings; that is, the CRCM research examines the significance of practitioners insight into their own implicit bias, of understanding their values and beliefs that define their professional identity. Further, the culturally responsive practitioner

begins to cultivate a level of ‘self-awareness’ where they understand the juncture between theory, practice and potential catalytic transformation (Lamont, 2012).

Paulo Freire (1970, 1997) notes the importance of reflective practitioners not only understanding their own relationship with the world but of being aware of their thinking and actions and making what was once implicit (or hidden to their consciousness) explicit (unpacking these beliefs). He notes that it is important to analyse these to transform unconscious systems and to understand the hidden social and cultural structures of society—to ultimately actively transform these, becoming critically aware of the hidden power and hegemonic assumptions in the world (conscientization).

Whereas reflective practitioners engage in reflection to understand theories in use and theories of practice, critically reflective practitioners seek to uncover hidden power and hegemonic practice and, in some instances, engage in transformative practice. While there are several different perspectives of ‘reflection’ (Schön, 1983, 1987), reflection in action (Argyris & Schön, 1974); critical reflection of socio political culturally relevant context (Holm, 2000; Howard, 2003), and critical reflexivity (Kemmis, 2009; van Manen, 1977), there is consensus that reflective practice in PLD uncovers values, beliefs, assumptions, judgements and practices and can include locating these within a broader socio-political worldview. To implement reflective practice within a pedagogical framework the literature suggests that it needs to be systematic and on-going. Consistent with the views in the literature, reflective practice in this thesis refers to practice undertaken over time in a safe environment that addresses both practice theories and theories in use, locating these within a critical framework that seeks to uncover hidden hegemonic and, in some instances, unconscious stereotypical practice.

The section discussed the role of reflective practice in PLD highlighting the transformative role in supporting practitioners to uncover engrained values, beliefs and practices and the impact these have on their personal, professional selves. The next section looks at some of the PLD initiatives that have been implemented within Aotearoa NZ.

Section Five: Teacher PLD in Aotearoa NZ

Introduction

The most influential agent in the schooling experience is the teacher and within Aotearoa NZ raising the level of Māori achievement means addressing teacher deficit positioning (Alton-Lee, 2003; Bishop et al., 2014; Glynn et al., 2011; Hynds et al., 2016). Research evidence supports that many teachers’ personal histories and cultural heritage (values, beliefs, perspectives) can hinder and or build challenges for students from diverse groups (Alton-Lee, 2003; Bishop & Glynn, 1999). Bishop et al. (2003) argue that, pathologising practices still occur within Aotearoa NZ. This can include referring to the functional deficit model to locate problems within children, blaming of home and/or denying cultural preferences for learning. Some teachers may believe that Māori students are at fault in terms of behavioural or attitudinal issues and require ‘fixing’, and therefore they absolve themselves of responsibility and perpetuate

educational failure (Bishop et al., 2003; Bishop & Glynn, 1999). Furthermore, Alton-Lee (2003) conducted a comprehensive literature review and concluded that within Aotearoa NZ at the time of this study there was a pervasive belief and lowered expectation of Māori students as learners.

Addressing the needs of Indigenous Māori within Aotearoa NZ, Bishop and Glynn (1999) found that professional development that focuses on the importance of reciprocal, power-sharing relationships is essential. Researchers and educationalists contend that student achievement is dependent on culturally responsive teachers who regularly participate in quality PLD to strengthen expertise, knowledge and student learning (Alton-Lee, 2004). Within Aotearoa NZ The *Te Kotahitanga* professional development project provided school based PLD for mainstream teachers challenging staff to shift their thinking and theorising about Māori students by adopting discursive positioning that positioned teachers as both learners alongside the students. Further, Chomsky (2015); Freire (1970); Hynds et al. (2016); and McLaren (2015), whose work is informed by critical race theory and critical multicultural perspectives, posit that classroom teachers must be equipped with dispositions and skills to enact anti-racist pedagogies to redress historical disparity (Ladson-Billings, 2009; Sleeter, 2004).

In response to the research scholarship on the importance of PLD in working towards redressing historical disparity between Māori and non-Māori in Aotearoa NZ, the MoE (2006), developed a policy to focus on ‘priority learners’. This policy was designed to; “effectively support Māori participation and achievement, by improving the quality, capability, and diversity of providers to better meet the education of Māori” (MoE, 2006a, p. 7). Brief descriptions of some of the PLD initiatives implemented in Aotearoa NZ are described below.

Professional development initiatives

Research on the impact of culturally responsive teacher professional development has been relatively limited. Many discuss the impact on teachers while neglecting to make the correlation between the role of teachers and student achievement (Hynds et al., 2016). The studies have looked at the impact of professional development through the lens of the implementation of programmes. These included teacher collaborative inquiry (Jacobs, Assaf, & Lee, 2011), inquiry graduate courses (Sleeter, 2009), community learning (Fickel, 2005), workshops and classroom-based coaching (Wink, & Tyra, 2011) and programmes that seek to build teacher agency and efficacy working with all students and in particular priority learners. For example, in Aotearoa NZ, one of the MoE’s early intervention responses to the evidenced need to focus on teacher professional development was a project called Te Kauhua. Te Kauhua was a pilot project developed in 2001 with 19 schools. The intention of the project was to grow PLD focusing on collaborative communities of practice built on culturally responsive practices (Tuuta, Bradnam, Hynds, Higgins, & Broughton, 2004). Collaboration as a means of partnership has been described by authors in Aotearoa NZ as an enabler in shifting teacher practice and increasing student engagement (Bishop et al., 2003; Bishop & Glynn, 1999; Lamont, 2012; Macfarlane, 2004). Further, growing teachers’ beliefs in their

own abilities to make a difference has been highlighted as a positive variable in PLD initiatives (Lamont, 2012). The findings support the importance of PLD that focuses on strengthening teacher efficacy, the role of collaborative partnerships and collegiality when working towards the overarching goal of increasing student engagement.

Te Kotahitanga

Te Kotahitanga was born as a national research project that adopted a kaupapa Māori solution to the ‘educational crisis’ confronting Māori students in mainstream educational settings in Aotearoa NZ. *Te Kotahitanga* connected “politics, pedagogy and action” (Bishop et al., 2006, p. 1) and created a research informed framework of effective teaching for Māori students by listening to the voice of the students (Bishop et al., 2003). Bishop et al. (2003) went on to say that based on the findings from the study of Year 9 and Year 10 student teacher beliefs, practices and attitudes were the most influential component either positively or negatively effecting students’ perceptions of secondary school.

Te Kotahitanga was the first Aotearoa NZ-based research or education programme to be designed specifically for Māori. *Te Kotahitanga* positions the importance of teachers rejecting deficit theorising, and instead prioritising positive and meaningful relationships with Māori students (Bishop et al., 2003). Evaluation evidence illustrated the significant improvement in engagement, learning and retention of Year 9 and Year 10 Māori students since embarking on *Te Kotahitanga* (Glynn et al., 2011).

He Kākano

He Kākano is a PLD initiative based in schools in Aotearoa NZ (MoE, 2016a). As a PLD initiative *He Kākano* seeks to support practitioners to become responsive to culture and confident in applying culturally relevant pedagogy in order that “Māori learners enjoy educational success as Māori” (MoE, 2016a). The MoE (2016a) assert that the intention of *He Kākano* was to integrate the evidence from the successful PLD initiatives in Aotearoa (see *Ka Hikitia – Managing for Success, Te Kotahitanga and the Māori Education Strategy, 2008–2012*) by focusing on teacher practice and culturally responsive school wide leadership. *He Kākano* asserts the importance of school leaders being agentic, using CRP and building CR contexts by creating communities of learning (MoE, 2016a).

Te Kotahitanga and *He Kākano* are examples of professional learning initiatives seeking to improve Māori student achievement through a relationship based approach to teaching and learning. Repositioning the power dynamics are key philosophical positions within these approaches. Teachers as educators are asked to examine their own beliefs, bias and behaviours and to create learning environments that are collaborative, collegial and accountable. These two PLD programmes explicitly focused on supporting teachers to become culturally responsive and to recognise deficit theorising. However, researchers have found that shifting teachers’ embedded deficit theorising is more challenging than simply providing PLD. For example, in the evaluation of *Te Kotahitanga*, the evaluators found that approximately 75% of the

teachers shifted from moderate to high implementation of the ETP¹¹ in Year 9 and 10 classrooms. However, this means that 25% of teachers had not shifted in their practice, and as the evaluators (Meyer et al., 2010) noted, PLD needs appeared to be larger than those that the *Te Kotahitanga* learning was addressing. Further, in terms of the impact of *Te Kotahitanga* on school practices and policy, the evaluators found the programme to be focused on teacher change and not on whole-school change, having limited use as school leaders generally were not viewing *Te Kotahitanga* as a part of school wide reform.

Kia Eke Panuku: Building on Success

In response to the successful PLD initiatives that sought to address relational pedagogy using a range of techniques and interventions with the outcome of increasing Māori student success *Kia Eke Panuku: Building on Success* (2013–2016) was created by three tertiary institutions; Te Whare Wananga Awanuiarangi, The University of Waikato, and The University of Auckland, who worked in partnership with the MoE. *Kia Eke Panuku: Building on Success* synthesises¹² “Te Kotahitanga, He Kākano, the Starpath Project for Tertiary Participation and Success and the Secondary Literacy and Numeracy Projects” (MoE, 2017a).

Addressing the MoE key policy document *Ka Hikitia – Accelerating Success 2013–2017*; *Kia Eke Panuku: Building on Success* supports the growth of culturally responsive pedagogy in schools across Aotearoa NZ. Using data, evidence, the inquiry cycle and sustainable practices the programme sought to improve Māori student achievement. Working with whānau, hapū and iwi within the Māori community was identified as a key enabler to building sustainable long-term change. While *Kia Eke Panuku: Building on Success* addressed CRP it does not address behaviour or classroom management. This initiative has now discontinued and is no longer being implemented within schools in Aotearoa NZ.

Section Six: Contemporary Responses

International contemporary responses to new behaviour challenges

One solution to the paradox of inclusive policies and the growing concern regarding increases in student behaviour across the globe was the conception of school wide positive behaviour support (SWPBS). Vincent, Sprague, Pavel, Tobin, and Gau (2015) describe the origins of (SWPBS) within the positive behaviour interventions (PBIS) for students with social, emotional and behavioural challenges as evolving into a school wide approach. This approach seeks to support schools to be places that are safe, predictable and responsive to all students. Originally developed in the USA the programmes core idea grew exponentially as a result of the initial positive correlations in reduced suspension and increases in retention (Vincent et al., 2015). Within Aotearoa NZ Positive Behaviour for Learning School-wide (PB4L-SW), as a

¹¹ The Effective Teacher Profile (ETP) is a set of principles articulated by experiences of Māori parents/whānau, students, school leaders and teachers. For more information see <http://tekotahitanga.tki.org.nz/About/The-Development-of-Te-Kotahitanga/Effective-Teaching-Profile>

¹² For more information see <https://kep.org.nz/>

subset of SWPBS, was introduced by the MoE as an umbrella strategy to be developed in partnership with communities, early childhood centres, school support staff such as RTLB's and non-governmental organisations (NGOs). A core premise underpinning PB4L is that problems do not lie inherently within children rather there is a relationship between behaviour and the context in which it occurred that can be adjusted to support positive behaviour. With this in mind, PB4L-SW addresses behaviour and learning using a whole school approach as well as an individual child approach. It is able to be adapted to context in primary, intermediate and secondary schools. Taking a whole-school approach to policy and practice is essential to integrity of implementation in each school context.

Implementation of PB4L projects are context driven, providing schools with a systematic approach to fostering positive learning environments through packages of training, cluster meetings and access to implementation specialists. A large part of the philosophy places emphasis on prevention by using behaviour data to capture evidence to drive teaching of positive social skills. A recent evaluation of PB4L-SW within Aotearoa NZ (Boyd & Felgate, 2015) found that it is meeting expectations, particularly in short-term shifts in outcomes and practice. Some schools seem to require more support to address implementation over time and support developing sustainability practices. The evaluators noted that, overall, the findings indicated that staff felt that through PB4L-SW, their school had:

- “a more respectful, inclusive and safe culture;
- fewer major behaviour incidents;
- an improved classroom environment and student engagement, with teachers spending less time managing behaviour;
- developed an effective School-Wide team that uses data to improve school practice; and,
- built collaborative ways of working with staff and students to improve school practice”.

(Boyd & Felgate, 2015, p. 113)

PB4L-SW is designed for moderate behaviour intervention and subsequently, the MoE reassured that all schools will continue to have access to Behaviour Crisis Response Services, and for those learners in the top tier of high needs, a continued Intensive Behaviour Service is provided.

As part of the self-evaluation tool measuring school leader's perceptions, PB4L-SW sought to understand its impact on teacher beliefs, attitudes and feelings of confidence in managing challenging behaviour. Their survey of school leaders revealed that schools demonstrated expected shifts. However, the evaluators' findings contrast with existing research. Guskey (2006) highlights that teaching practices change before teacher attitudes and beliefs. The findings from the PB4L-SW two-year evaluation indicate the contrary: teachers begin to shift their beliefs to a more positive mind-set at a “similar time to which they start actively promoting and teaching school behaviour expectations” (p. 111). The evaluators (Boyd & Felgate, 2015), note that a reason for this could be that the paradigm shift expected by engaging in School-Wide as

it is set as a key message “that captures staff’s attention” (p. 110) from the beginning of the programme. What is important to note about PB4L and PB4L-SW is that some scholars perceive it as another attempt by the Aotearoa NZ education system to import a programme evidenced to demonstrate positive changes in the United States (Savage et al., 2013).

An important element differentiating PB4L to kaupapa Māori approaches to behaviour is that it was developed within an applied behaviour analysis (ABA) theoretical lens. However, while having its origins in this theoretical positioning it was adapted to include a systems focused, contextual fit, person-centred planning approach for individual schools (Savage et al., 2013). As Savage et al. (2013) assert, while the initiative includes a contextual person centred lens, the programme itself did not address culture (Savage et al., 2013). Savage et al. (2013) argue that PB4L is an American programme that is borrowed and adapted to the Aotearoa NZ context and as a result does not fully address Māori issues facing Māori in Aotearoa NZ.

PB4L promotes *Incredible Years* (IY) as part of the whole school initiatives. IY is a programme designed for parents/whānau (Webster-Stratton, 1994; Webster-Stratton & Hammond, 1997) also conceived in the United States of American and now actively implemented across the world. It is an evidence based programme that utilises Bandura’s (1977) social learning theory and Patterson’s (1982) coercion theory (Macfarlane, 2015). This parenting programme is intended to support parents/whānau with children who are displaying concerning behaviour by using positive behaviour, behaviour modification technique and collaboration with other parents/whānau.

Macfarlane & Macfarlane (2015) note:

Despite the IY parenting programme being described as an evidence based programme, with numerous evaluations attesting to its fidelity and effectiveness, anecdotal information was regularly being fed back to special education staff by whānau Māori during the first few years of delivery, that indicated a cultural ‘mis-match’ for Māori. Several evaluations were undertaken between 2008 and 2013 (Cargo, 2008; Altena & Herewini, 2009; Berryman, Woller & Glynn, 2009; The Werry Centre, 2010; Ministry of Social Development, 2013). Each of these reports strongly recommended that the IY programme be culturally adapted and culturally enhanced so as to enable whānau Māori to remain engaged, and therefore achieve more equitable outcomes. Whānau asked for enhancements such as culturally competent facilitators and leaders, culturally appropriate language, tools and resources, culturally congruent activities, culturally inclusive venues, culturally grounded protocols, and culturally responsive ways of engaging and communicating (p. 10).

Macfarlane and Macfarlane (2015) note that while the IY programme was being actively encouraged, a kaupapa Māori parent/whānau initiative titled *Atawhaingia Te Pā Harakeke* (ATPH) was well established

in the MoE. This initiative was designed **by** Māori **for** Māori to support positive parenting/whānau relationships. Macfarlane and Macfarlane (2015) note:

Minister of Māori Affairs and Social Services, Tariana Turia, ATPH had already been piloted and evaluated in two regions, as well as having an independent evaluation undertaken by Waikato University. A Ministry of Social Development (2003) report on ATPH stated that: An evaluation was completed 30 June 2003. The process evaluation objectives were positive, the training met the aims of the programme, participants were extremely positive and had their learning enhanced and responded well to the Māori philosophy underpinning the programme and the methods used. This initiative is contributing to increasing skills for Māori workers in iwi and Māori social service provider groups. Regional networks of iwi and Māori social service providers have been strengthened. Participants and social service provider groups are very enthusiastic and want to access further training and support. (Macfarlane & Macfarlane, 2015, p. 11, p. 40)

However, this programme is no longer being delivered by the MoE. Macfarlane and Macfarlane (2015) note:

No research contracts have been issued by the MoE in order to grow the evidence base, despite evidence that shows it to be a programme of great promise; one that has been shown to be effective for use with whānau Māori. The MoE has indicated a preference to implement an evidence based programme that emanates from another epistemological paradigm, and merely offer cultural enhancements so that it will have a better ‘cultural fit’ for use with whānau Māori. MoE policy effectively privileges the philosophical imperatives that inform IY at the expense of those that inform ATPH; Māori knowledge and cultural imperatives have been dismissed as they are clearly deemed to be inferior within the policy guidelines (p.11).

This section has outlined the current Aotearoa NZ strategy to support schools to adopt PB4L-SW and has indicated that, based on evaluation findings, the short-term gains from this approach appear to be positive. However, as Macfarlane & Macfarlane (2015) highlight there remains a persistent favouring of importing behavioural programs rather than investing in culturally located programs conceived and implemented in Aotearoa NZ. The next section will look closely at the Indigenous solutions recommended by scholars as part of providing culturally and contextually compatible support within schools.

Indigenous responses

Debates on how to address the growing disparity within Aotearoa NZ schools is not a new educational issue: they are on-going. Māori researchers and scholars identified that the solutions are within a Māori worldview and epistemology (Bishop et al., 2009; Bishop & Glynn, 1999; Penetito, 2010) and include emphasis on the identity and ontology of pedagogy and learning (Savage et al., 2013).

Indigenous behaviour interventions describe behaviour management programmes that reflect the Indigenous peoples' cultural perspectives, cultural values and preferred learning practices (Macfarlane et al., 2010). Indigenous behaviour interventions work in collaboration with and seek regular and meaningful input from teachers, parents and whānau. Behaviour interventions, generally, are designed to support school structures, systems, management, people, practices and cultural norms in response to the increasing diversity of students, enabling them to engage in positive teaching and learning development throughout their formal schooling (Savage et al., 2013). In a democratic society, the education systems strive to foster lifelong learners equipped with the necessary skills, knowledge and creativity to live in the 21st Century (Udahemuka, 2016). However, the initial survey of Indigenous behaviour intervention literature (Glynn, Berryman, Bidois, et al. 1997; Hooper et al., 1999; Jansen & Matla, 2011; Savage et al., 2013; Savage et al., 2014) reveals an underdeveloped understanding of the connection between culturally responsive teaching practice (Bishop et al., 2014) and CRCM behaviour interventions. Further, the school setting is largely presented as culturally neutral (Milne, 2013) and attention is placed on the technical, rational or environmental components of education and behaviour rather than the role of culture, teacher practice and school reform during behaviour intervention.

Macfarlane et al. (2015) note that there are prevalent differences in the two worldviews concerning the theory of behaviour and the intervention from a Western or Indigenous perspective (see Table 2.1). Hence, the falsely assumed cultural neutrality of the educational context coupled with whitewashing of Māori epistemology, values and worldview undermines that previous attempts are effective at closing the disparity of achievement between Māori and non-Māori learners or fully address the underlying sociocultural drivers. Savage et al. (2013) highlight important difference between Western and Indigenous approaches to behaviour (see Table 2.1 below).

Table 2-1: A Lens on Behaviour (Savage et al., 2013, p. 39)

	A Western lens on behaviour	A te Ao Māori lens on relationships
1.	Punitive, blaming, labelling, removal, isolation	Inclusive, problem solving, restorative, mana enhancing
2.	A deficit lens that focuses on current behaviour; low tolerance	A holistic lens that focuses on potential, skills and the essence of the whole person; more tolerance for 'mischief'
3.	Focus on the present event, the individual child and child's behaviour, the snapshot, a linear process	An ecological focus: a video perspective of the whole person, history, whakapapa, whānau, relationships in whole class, circular process
4.	Clinical approaches—solve the current crisis, context of dominant hegemony	Cultural approaches—the big picture, achieving balance and restored mana, relational trust, using behaviour such as using all senses, listening, the 'look', voice tone, etc.

A key difference between Western and Indigenous approaches to behaviour is the theoretical positioning. That is, in Western approaches, behaviour is situated ‘within’ an individual and framed within the language of remediation or fixing. Whereas, Indigenous approaches understand behaviour as part of a wider socio-ecological context influenced by a number of different variables. As part of remedying behaviour that has caused harm, Indigenous approaches favour restorative practices—that is, practice that seeks to rectify the harm and restore harmony for all parties.

A historical note is instructive here. During the latter half of the 1990s there was increasing concern over the level of juvenile crime, violence and anti-social behaviour among youth in Aotearoa NZ (Macfarlane, 2007). Urbanisation, industrialisation, colonisation and assimilation have been noted by scholars as contributing factors in the decline of core Indigenous community values such as whānau-based living and shared responsibilities (Macfarlane, 2011). In contemporary Aotearoa NZ, this tendency is still prevalent in families/whānau who are disconnected from wider whānau, hapū and iwi (Macfarlane, 2007). As a means of addressing incorrect behaviour, restorative practice (Thorsborne & Vinegrad, 2004) was introduced in both Aotearoa NZ and several international schools (Wearmouth et al., 2004), including in North America, Europe and Australia. This practice included highly structured processes of victim, perpetrator and offender conferencing (Macfarlane, 2011).

Restorative practice signalled a change in behaviour perceptions in Aotearoa NZ, one that was more in line with a Māori ecological approach. Indigenous scholars recognised this and, both collaboratively and in parallel with the MoE to better support Māori learners, adapted the Western approaches to be more reflective of Māori cultural norms. Schools created and borrowed programmes to include restorative justice strategies in their behaviour management strategies. As a result of the move towards restorative practice some schools are beginning to move away from locating the problem within the individual and towards a more humanistic sociocultural approach to assisting not just the student but the whole whānau and wider community, increasing accountability and reconnecting the wider social fabric (Macfarlane, 2011).

Chapter Summary

The messages highlighted in the review consistently assert the significant impact of teachers’ personal and professional beliefs, values, theory and practices on their professional practice and ultimately how they view student behaviour. A study that seeks to understand the impact of an Indigenous PLD pedagogical framework on teacher beliefs, values and classroom practices in relation to behaviour is timely as disparity between Māori and non-Māori remains in achievement, suspension, special education referral and truancy in Aotearoa NZ. This study positions itself within the literature of culturally responsive professional practice and culturally responsive classroom management to understand the impact of a Māori PLD initiative on teacher practice and the change process (if any) of the teachers engaged in the PLD. To date, no studies have concentrated on understanding the change process of teachers involved in an Indigenous

Māori professional learning programme directed at supporting students with challenging behavioural needs within Aotearoa NZ.

While many factors contributed to the persistence of educational disparities, such as children's prior learning, socio-economic status, historical structures and systemic organisations of schools (Bishop, 2010, 2014; Castagno & Brayboy, 2008), scholars have argued (Alton-Lee, 2003; Bishop, 2014; Hattie, 2003) that, in terms of reform, teacher effectiveness is the most pliable factor. Shifting from unconscious deficit theorising toward agentic teacher practice, teacher student relationships are the most important feature in reducing disparity between Māori and non-Māori educational achievement. With this in mind, this study sought to discover the impact of an Indigenous professional learning CRCM behaviour programme on teacher practice. Teacher practice is complex and is composed of both conscious and unconscious beliefs and values about teaching and learning. Moreover, teacher identity is not static and is consistently growing, depending on several interrelated features such as context, socio-political environment, self-efficacy and agency.

The role of PLD in supporting schools and teachers to adopt CRP and to address deficit theorising is an integral part of the solution in addressing historical achievement in Aotearoa NZ. As Bishop et al. (2014) note, "[...] just how to improve teacher effectiveness through the development of effective pedagogies for indigenous students" (p. 3) is an integral part of the solution. While scholars have acknowledged the impact of teachers who embody CRP and CRCM and the positive impact this has on students, there is a tendency to continue to import conventional international behaviour programmes to address local issues. However, the disproportionate numbers of Māori referred for special education or exited from the classroom, coupled with Māori seeking to take control of their cultural heritage and future with Māori solutions to Māori issues highlight the answers to the disparity in behaviour rest within a *te ao Māori* framework. The literature has pointed out that educators do not have to be experts in all cultural knowledge, but, rather, need to adopt inclusive pedagogies and philosophy valuing diversity and affirming culture.

Historically, Māori in Aotearoa NZ have endured, assimilation, marginalisation and denigration of Māori knowledge, culture, language and identity. This historical displacement led scholars to assert the belief that Māori revitalisation will not be restored by osmosis. Instead, counter-hegemonic practices and solutions that emanate from a Māori worldview have the potential to liberate and transform deficit theorising and provide epistemologically valid responses to complex educational issues such as the overrepresentation of Māori in negative outcome measures (Bevan-Brown et al., 2015; Bishop & Glynn, 1999).

CHAPTER THREE: RESEARCH METHODOLOGY

Background

The previous chapter reviewed the literature concerning culturally responsive teaching, classroom management and PLD as a means to addressing educational disparity. Significant gaps remain. Namely, the noticeable lack of literature with regard to the impact of Indigenous responses to Culturally Responsive Classroom Management (CRCM) Professional Learning and Development (PLD) and responses that examine both teaching and learning. This thesis intends to help fill the gap by contributing to the examination of the impacts of a Māori PLD approach on teacher pedagogy and practice.

The project's research design draws on the following:

- Kaupapa Māori Theory and Methodology
- Qualitative Case Study
- Grounded Theory
- Inductive Content Analysis

The underpinning theoretical positioning for these methodologies are discussed below. These underpinnings are contrasted with close companions and rival positions in the literature. A strong argument is presented for the research method undertaken in this project (qualitative case study design and the inductive grounded theory content analysis). The following begins with an outline of the specific qualitative research methods utilised, the role of the participants, research strategies and finally an analysis of these techniques.

Introduction

The overarching goal of this research is to understand the impact of the Indigenous Māori PLD behaviour pedagogical framework *Mana ki te Mana* by understanding the ways in which teachers' practices shift or not over the course of one year of receiving the PLD. This research examines how the PLD component of whole-school reform impacts teachers' professional beliefs, values and practices in relation to culturally responsive classroom management (CRCM).

The theoretical framework is informed by one main research question and five sub-questions:

Focal research question:

What is the impact of an Indigenous (Māori) behaviour intervention (*Mana ki te Mana*) on teacher beliefs, attitudes, values and classroom practices?

Secondary research questions:

1. In what ways do classroom teacher identities, beliefs, values, attitudes, and classroom practices shift as a result of the *Mana ki te Mana* pedagogical framework?
2. How does classroom language change? (as an indicator of agentic practice)
3. In what ways do teacher beliefs shift from a deficit functional view of behaviour to agentic dynamic view?
4. What are the teachers', both Māori and Pākehā, and school leaders' experiences and perspectives of *Huakina Mai* for students identified with behaviour or learning needs?
5. How does the development of School-wide Positive Behaviour for Learning fit with the perspectives that inform *Huakina Mai*?

A qualitative case study was identified as a suitable research approach for exploring the perceptions and experience of the PLD and how this influenced participants classroom practice (Sleeter, 1992). Qualitative data helps to inform the understanding of the participants' experiences in the social world by collecting data through the perspective of the participants (Merriam, 2002). Quantitative data collection focuses on measuring or testing a hypothesis prior to conducting the research. That is, the researcher decides first what they want to test and measure. In the case of a pilot project, designing a research study based on *quantitative* methods would not be suitable because there is little research in this area whereas, qualitative research draws on the lens of social constructivism (Merriam, 2002). The constructivist lens emphasises the importance of the context, the multiple interpretations of reality and of the evolving nature of these perceptions.

An interpretative qualitative multi-case study employing grounded theory methods alongside content analysis was considered the best fit for the research questions. Grounded theory provided the researcher the opportunity to collect and analyse data concurrently while also remaining aligned with the kaupapa Māori philosophical paradigm that underpins this study.

Kaupapa Māori theory can be understood as an emancipation critical theory framework that seeks to engage in research that is socially and culturally meaningful and directly benefits the community in which it serves (L. T. Smith, 1999). Grounded theory was deemed to be more appropriate than other methods for this study because it supported inductive methods and allowed the researcher to gather data concurrently and manage variability in participant numbers over an extended period of time. By using a qualitative research agenda utilising grounded theory methods, the data collection and analysis is in alignment with the overarching philosophical paradigm guiding the study. Namely, the core Māori values as articulated in kaupapa Māori theory (whanaungatanga, manaakitanga, kotahitanga, and rangatiratanga) are supported and reflected in the research design theory (Macfarlane, 2004; Ritchie, 1992). These values are discussed later in this chapter.

The following section outlines the research design, participant sample, data collection, analysis and methods used to address the research questions. The methodology consists of two core components: the qualitative case study design and the inductive grounded theory content analysis.

Description of the Research Design: Interpretive Qualitative Research

Qualitative research focuses on a methodological tradition of inquiry that explores meaning through a social issue where the phenomenon is not well known (Creswell, 2013). As a research method it depends on qualitative data, uses the inductive techniques and focuses on discovery and exploration (Christensen & Johnson, 2008). Generally, qualitative inquiry can be thought of as an overarching term for a large range of interpretive techniques seeking to describe, and interpret meaning based on studies occurring in a natural setting (Christensen & Johnson, 2008; Creswell, 2013; Denzin & Lincoln, 2003; Merriam, 2002).

Utilising the qualitative approach, the researcher can build a “rich description” (p. 388) of the phenomena of study capturing the dynamic behaviour of the participants within a particular context (Christensen & Johnson, 2008). Qualitative studies offers a set of practices to interpret the reality of the participants and in doing so takes what was once invisible and makes it visible (Denzin & Lincoln, 2003).

Qualitative research draws from a large pool of theoretical perspectives and does not favour one research method over another. Instead a pragmatic approach is argued as being appropriate to qualitative research, that is selecting the right theoretical perspective and tool for each individual study is more appropriate than bounding the theoretical paradigm and methods used (Merriam, 1998). While there are many attributes and variations that different researchers may use scholars agree that qualitative research is based on the following:

- Research is interpretive, and meaning is constructed within specific contexts concerning individuals in relationship with the larger sociocultural world (Merriam, 1998)
- The qualitative approach determines the methods appropriate in the assembly, examination and discovery process (Merriam, 1998).
- Reality is not fixed; there are multiple interpretations of reality, all of which continue to evolve over time and are located within social-cultural contexts (Denzin & Lincoln, 2003; Merriam, 1998)
- Data collection is suited to human instruments, that is the researcher is normally the primary instrument in a study, the research generally takes place in its natural setting and utilises interviews and observations (Merriam, 1998)
- Research is inductive, and seeks to generate insight, understanding and theory utilising many different tools (Charmaz, 2014; Christensen & Johnson, 2008)
- Objectivity and neutrality, as in positivistic research, are not sought; instead, researchers understand their own values are a part of the research (L. T. Smith, 1999)

- Research is a doorway into the participants' world, the researcher is able to glimpse into the reality of the participants through their perspective – it is this process that creates the opportunity to discover and contribute to new knowledge (Corbin & Strauss, 2008).

Qualitative researchers situate themselves within the interpretive paradigm. Merriam (2002) notes that qualitative researchers recognise that the world is not a rigid stationary reality. Instead, qualitative research posits that reality is built on interpretations that are in a constant state of dynamic change. For this reason, qualitative researchers are most interested in studying the world as it naturally occurs, understanding an interpretation of reality based in a specific context and point of time (Merriam, 1998). Constructivist qualitative research paradigms position 'truth' as created (truth is relative and contextual) rather than 'discovered' (through scientific quantitative measures) (Charmaz & Bryant, 2010). Sleeter (1992), in regard to qualitative ethnographic studies (studies that sit within qualitative frameworks), argues that the interpretative method is useful when complexity is present: "much more useful than survey or experimental research for examining complexity and relationships among diverse aspects of a problem" (p. 52). Qualitative researchers understand that knowledge cannot be separated from the person who is experiencing it. Structural, contextual, and situational aspects of the context at a point in time bind the meaning a person ascribes to a situation (Merriam, 1998)

An interpretive inquiry within a qualitative framework was chosen for this study. This theoretical lens posits that multiple realities exist – that is, there are many ways of interpreting and theorising data and that an important point of research is to describe, explain and understand it (Merriam, 1998). Prioritising understanding over prediction is important to this research.

Using Guba and Lincoln's framework (1994) of theoretical analysis this study is positioned within a constructivist ontology. This position asserts that reality is situated within a specific context, is based in an interpretive and critical theory of epistemology and argues that knowledge is subjective. For this reason, a dialogical approach is taken. Due to the absence of robust literature concerning Māori behaviour interventions and the paucity of literature regarding the impact of a kaupapa Māori behaviour PLD programme on teachers' practice, no reasonable assumptions on the impact of the PLD can be made as such that a quantitative study requires.

Qualitative methodologies that utilise grounded theory and case study align with the core premise of what Merriam terms "basic interpretive inquiry" (Merriam, 2002, p. 6). The basic interpretive inquiry is utilised in this study. This approach represents the ontological difference between positivism, which privileges objective reality, measurable phenomenon, and the interpretive inquiry that privileges meaning as perceived by the participants. The central intent of interpretive inquiry is the generation of understanding of the social world through reflection. Reflection in the interpretive sense is found through the interaction and interplay between the beliefs and perspectives of the researcher and the research participants. Using an

interpretative inquiry, qualitative methodologies such as case study and grounded theory offer effective means of capturing this interaction.

Qualitative research has been criticised for being unable to be replicated. The information participants share with the researcher during the study informs and enriches the knowledge and thinking in the discipline being studied and is not designed to be scientifically replicated (Denzin & Lincoln, 2003). The primary means of data collection within qualitative research is made up of language in its many forms, for example, through interviews and observations. It is acknowledged that language is context-bound and depends on the participants' values and social location. Therefore, qualitative research is not designed for repeatability, contrasting with positivistic research. Rather, qualitative case studies capture unique snapshots of time (Denzin & Lincoln, 2003; Merriam, 2002). Qualitative researchers' interest in interpreting practices of interconnected moments and meanings in individuals' lives tends to lead researchers to utilise more than one interpretative practice in their study and to seek triangulation through multiple data collection methods that converge to build research trustworthiness (Denzin & Lincoln, 2003).

Kaupapa Māori Theory as a Theoretical Paradigm

Kaupapa Māori theory (Māori philosophy), offers a lens to investigate phenomena such as the school setting as it is embedded in a historic, social, political and ideological setting (Bishop & Glynn, 1999).

Linda Smith (1999) describes kaupapa Māori research by means of "a way of structuring assumptions, values, concepts, orientations and priorities in research" (p. 183). The term kaupapa Māori emerged in response to hegemonic privileging of Western knowledge (Pihama, Smith, Taki, & Lee, 2004). The authors explain that kaupapa Māori theory is a broad name used to explain Māori philosophy, knowledge and practices. They note that the term itself emerged as counter hegemonic in response to Western cultural domination and theorising.

Kaupapa Māori theory resides strongly within the educational paradigm. It is not limited to this domain and can be found in many different areas. However, this thesis does not seek to discuss the array of cultural and political conversations surrounding the potentials and challenges of kaupapa Māori, instead it seeks to position this research study within a strong educational theoretical paradigm as part of the cultural context of this study (for more information on the wider discussion of kaupapa Māori, see Barnes, 2013; L. T. Smith, 1999; G. H. Smith, 2012; Pihama, 2001; Bishop 1996).

The kaupapa Māori movement emerged within a critical analysis educational stance and served as a useful tool and position to resist cultural hegemony, to build active resistance and to revitalise Māori aspirations (Bishop & Glynn, 1999). Kaupapa Māori initiatives work at both an intervention and institution level. At the level of intervention, kaupapa Māori focuses on pedagogy, curriculum, and evaluation. At the level of the institution, kaupapa Māori initiatives focus on the impact of economics, power, ideology and democracy (G. H. Smith, 1997). Pihama et al. (2004) describes Smith's idea that kaupapa Māori confronts and intervenes at both the institutional and pedagogical level and that by doing so "challenges unequal

power relations and associated structural impediments” (p. 10). Kaupapa Māori as an educational stance promoted shifts in thinking, theorising and practice as a response to Māori aspirations for autonomy and self-determination (Bishop & Glynn, 1999; for more information see Bishop, 1994; G. H. Smith, 1997; Durie, 2003).

The kaupapa Māori movement and subsequent kaupapa Māori theory and practice (kaupapa Māori methodology) actively challenges Pākehā or Western hegemony (G. H. Smith, 1997). By acknowledging the scope of Western philosophy in which the problem of Māori educational under-achievement was situated, the possibility of finding a suitable and more varied political and policy response was increased (G. H. Smith, 1997).

Linda Smith (1999) makes the connection between critical and kaupapa Māori theory. She argues that these paradigms share assumptions of the value-laden nature of inquiry. Noting that, reality is constructed within and moulded by socio-economic, cultural, political, and gender values and beliefs. Through highlighting and critiquing dominant forms of power, critical theory aims to create the space for individuals to gain more autonomy (Sleeter, 1991). Linda Smith (2000) argues that kaupapa Māori research creates the space that honours Māori culture and demonstrates the need for Māori research (as cited in Denzin, 2005, p. 943).

Further, Bishop (1994, 1998) presented a participatory, collaborative model of kaupapa Māori research as part of attempts to move away from the positivistic research approaches dominating educational research (L. T. Smith, 1999). These ideas and approaches to research within Aotearoa NZ are in alignment with critical theorists’ approach to uncovering marginalisation and systematic oppression (Sleeter, 1991), namely, oppressive organisational, structural, dialogical and unconscious behaviours used to maintain the status quo. Graham Smith (1997) noted that he was distressed by the functional deficit theoretical models that were used to address the under-achievement of Māori students in the Aotearoa NZ education system. Deficit theoretical models did not account for the wider cultural and relational context surrounding education. The functional deficit model was reductionist and resulted in the marginalisation of class, race and gender in the analysis of educational policy and practice.

Milne (2013) argues that within Aotearoa NZ there is a tendency to construct schooling disparity as an exclusive domain of education rather than understanding the wider implications of Western dominance and inherent power structures that contribute to the perpetuation of disparity between Māori and non-Māori educational achievement. This research positions itself with the aim of contributing to the growing Māori evidence base in Aotearoa NZ, and highlights the ideological, structural and cultural constructions surrounding the wider Aotearoa NZ education system seeking to contribute to the social justice agenda.

Kaupapa Māori theory as described earlier embodies the political consciousness coupled with Māori Indigenous epistemologies (aspirations, practices, knowledge) and represents the “philosophical and productive educational stance and resistance to the hegemony/racism of the dominant colonising discourse

within New Zealand” (Bishop et al., 2014, p. 5). Macfarlane (2012) adds that as part of the revitalisation of culture (see introduction section above), kaupapa Māori models, Māori customs (language and tikanga) and theoretical positions began to emerge in both the theoretical and practice based disciplines.

Kaupapa Māori theory is made up of three interrelated elements; transformative, active and collective approaches to advocating change (Macfarlane, 2012). These three interrelated aspects refer to the critical theoretical drive to actively uncover and overturn structural marginalisation, while actively engaging the Māori community in research that benefits the whole community. Bishop et al. (2013) argue it is this uniquely Māori lens that predetermines how to act in accordance with this lived reality. This lens can be applied to the way researchers go about their research. Bishop et al. (2013) note that:

This approach gave voice to a culturally positioned means of collaboratively constructing research stories in a culturally conscious and connected manner by focusing on the researcher’s connectedness, engagement, and involvement with others in order to promote self-determination, agency, and voice of those involved in the interaction (pp. 6–7).

Macfarlane (2012) describes kaupapa Māori theory as enlightening research methodologies whose research seeks to include Māori. She notes that through the Māori theoretical approach to educational research, kaupapa Māori methodology emerged as a body of work to support researchers in how they conducted and carried out research. This methodology developed as a reaction to historical research practices that were often harmful (Bishop, 2005; G. H. Smith, 1997; L. T. Smith, 2005; Macfarlane, 2012). She asserts that kaupapa Māori methodological approaches to research evolved from the shared belief that Māori research needed to be conducted in a moral, ethical and culturally congruent way. That is, both participants and researchers realised that research involving Māori and Māori knowledge required both culturally appropriate and responsive ways of engaging in research that honoured Māori cultural beliefs, practices, preferences and aspirations. These practices include the importance of relationships, power sharing, meaning making, care, and autonomy and are described in more detail below (Macfarlane, 2012; L. T. Smith, 1999).

Kaupapa Māori research methods, in essence, are the enactment of kaupapa Māori theory driven by a social history and offering a way of working that recognises Indigenous beliefs, values and practices within the research context. It also seeks to embed research practices in te ao Māori while advancing Māori epistemologies (L. T. Smith, 1999). Kaupapa Māori provides the foundation to build a theoretical understanding of a Māori reality, and a Māori world-view (L. T. Smith, 1999). Kaupapa Māori methodology ensures that researchers are examining how the positioning of Māori in education partnerships advance Māori aspirations and lead to authentic collaboration (L. T. Smith, 1999).

L. Smith (1999) employs a sequence of critical and reflective questions for researchers seeking to work within a kaupapa Māori theoretical paradigm when there is a bicultural context:

- “Who defined the research problem?”

- For whom is this study worthy and relevant? Who says so?
- What knowledge will the community gain from this study?
- What knowledge will the researcher gain from this study?
- What are some likely positive outcomes from this study?
- What are some possible negative outcomes?
- How can the negative outcomes be eliminated?
- To whom is the researcher accountable?
- What processes are in place to support the research, the researched and the researcher”? (p. 173)

In response to the historical distrust and at times unethical practice of early colonial research in Aotearoa NZ, Māori researchers highlighted different culturally congruent approaches to research (L. T. Smith, 1999). Bishop (1998a) in particular devised a set of kaupapa Māori research protocols and approaches to support researchers working in Māori settings (p. 129). These practices include the initiation of the research, the question around who benefits, representation, legitimization of findings and the overall accountability. They are framed within the acronym IBRLA and are described in more detail in the methodology section of this chapter.

The guidance of the IBRLA (Initiation, Benefit, Representation, Legitimation, Accountability) framework has guided the research process to ensure the research agenda remains grounded in kaupapa Māori theory. However, as Barnes (2013) articulates, there is no one-size-fits-all approach to non-Māori working in Māori settings. Rather, the way in which Māori and non-Māori interact is context bound and based on unique relationships that cannot be reduced to a recipe formula. As a non-Māori researcher employing kaupapa Māori research and working within Māori and non-Māori settings, the wisdom and guidance of Macfarlane’s research values (articulated below) were drawn on. Advice was regularly sought via check in points in relation to how the research was being conducted in a culturally appropriate and responsive way.

The six values (adapted from Macfarlane, 2012) helped guide the co-construction of the research and power sharing throughout the study.

1. **Whanaungatanga** – Relationships: building and maintaining strong relationships built on mutual trust, protection of their shared knowledge and care between the researcher and participants.
2. **Whaiwāhitanga** – Participation: ensuring participation is co-constructed and power is shared between all participants. The researcher is not superior to the participants instead is actively co-constructing the reality.
3. **Tātaritanga** – Making meaning: listening; thinking; careful analysis of the data, and member checking. Participants were given an active role in the creation of the meaning-making process.

4. **Manaakitanga** – Affection towards people: ensuring the welfare and mana of members is maintained at all times through respectful interaction and respect to insights shared.
5. **Rangatiratanga** – Autonomy: supporting participants to maintain power and control over their entire participation in the research.
6. **Aroha** – Maintaining the connection to the kaupapa: the binding element; infusing all interaction and intention with love, kindness and respect (Macfarlane, 2012).

The next section will discuss kaupapa Māori as a methodology in relation to this study.

Kaupapa Māori as a Methodology

This research pursued the central research question: “What is the impact of an Indigenous (Māori) behaviour intervention (*Mana ki te Mana*) on teacher beliefs, attitudes, values and classroom practices”? For this reason, adopting a strong methodology was pivotal. While most of the participants in this study were non-Māori, it was imperative to the research agenda that the research protocol reflected Māori methodology. Barnes (2013) briefly outlines the continuation of debates surrounding the position of non-Māori participating in kaupapa Māori research and/or practice highlighting what he terms the ‘uncertain’ context of Māori and non-Māori relationships (p.1). As a non-Māori researcher, Bishop’s (1996b) IBRLA framework served as a functional tool in guiding my behaviour and engagement throughout the research process. The IBRLA framework was designed to support non-Māori who are conducting research within a Treaty partnership framework using kaupapa Māori protocols. Table 3.1 summarises how the IBRLA framework guided the research interactions, and in particular the use of reflective questions to probe ensuring that the ownership, control and power were carefully considered throughout every juncture of the research.

Table 3-1: Power Relations Guiding Research (adapted from Macfarlane, 2012)

IBRLA	Description
Initiation	The research was initiated by the MoE who then contracted Canterbury University and Te Tapuae o Rehua to carry out an investigation into kaupapa Māori methods for positive behaviour support. As a result, the project <i>Huakina Mai</i> was developed by Savage et al. (2013) for schools and in particular those struggling with high incidents of behaviour, retention and referral in Aotearoa NZ. <i>Huakina Mai</i> was initiated in 2014 as a pilot project to be run in three schools. The PhD research study is one part of the larger research project that focuses on understanding the impact of the CRCM PLD on the teacher participants – a small part of the larger whole-school reform project.
Benefit	The question of who benefits from this research was asked from the outset of the study. Ultimately the research will contribute to the literature on Indigenous Māori CRCM PLD within Aotearoa NZ. It will also support other educators and teachers undertaking CRCM PLD.
Representation	This study represents the aspirations of both the project team and the three schools' desire to become culturally responsive classroom managers as part of the whole school reform. The perspectives of the participants drove the data collection methods and analysis and their aspirations are highlighted as part of the findings presented in the final analysis.
Legitimation	This study has originated from the whakapapa of the <i>Huakina Mai</i> research team and the schools who sought to be a part of this process. The supervisors overseeing this research ensured the findings were presented with accuracy and legitimacy.
Accountability	This study ensures that a trusting relationship is maintained at all times with the multiple stakeholders in particular the participants. Upholding the integrity and ethical practices of the project is integral to the research design and conduct.

Method of engagement

Utilising a kaupapa Māori approach to the research methodology the following ethical procedures were followed. Participant(s) clearly understood the intention of the research and recognise that they can participate or withdraw at any time prior to data analysis. In a qualitative study, the researcher is the primary instrument of the study (Merriam, 1998). Therefore, the role and position of the researcher's relationship is paramount to both the University Human Ethics Committee and Māori values embedded in the study design. The values or tikanga displayed in the undertaking of this research such as whanaungatanga (relationship building), manaakitanga (caring for others, cultural safety), rangatiratanga (leadership), respect and boundaries of the study, and the development of the data analysis were essential in the engagement process. I took guidance from Macfarlane (2012) who notes that the relationship in a research study is determined by *tikanga*:

Tikanga asserts who will assume leadership, and how this will manifest. What tikanga Māori also establishes are boundaries which maintain and uphold cultural safety, honesty and respect (pp. 118–119).

The standards defining the professional and personal conduct as a researcher are set out by the Ethics Review Committee, Māori Research Ethics Committee and, in this study, by the guidance of the

researcher's thesis supervisors. I was guided by my supervisors in adopting a Treaty-based approach (Glynn, 2015) within the kaupapa Māori research (L. T. Smith, 1999). Through the supervision of esteemed Māori academics, the methodological practice of the study ensured that the participants remained at the forefront of the entire process.

As a Pākehā researcher, it was integral to the research design that the data collection process remained within a culturally located model. To ensure that the integrity of the kaupapa was maintained, all data collection protocol were guided by the treaty principles: participation, protection and partnership. It was my job to engage in a partnership with the participants, to protect them and to ensure that their participation was informed at all times (Macfarlane, 2012). L. T. Smith (1999) discusses Bishop's IBRLA model as a way of supporting non-Māori when working within Māori communities. She notes that he positions kaupapa Māori research alongside the Treaty of Waitangi which creates the space for non-Indigenous researchers to work within a Māori framework.

Complementary to this model is what Bishop (1996b) suggests is a 'whānau of interest' (metaphorical use of the concept of extended family) in which the cultural identity is affirmed and validated through appropriate tikanga and engagement of Māori professionals and elders (L. T. Smith, 1999). My whānau of interest was established as a group to ensure culturally responsive research was undertaken as a non-Indigenous researcher working within a kaupapa Māori research agenda. However, as noted earlier, like Barnes (2013) and Glynn et al. (1998) argue, non-Māori researchers need to be able to also engage comfortably within a Māori worldview, "encompassing Māori cultural concepts, metaphors, ideas, spirituality and practice" (Glynn et al., 1998, pp. 115–116). Based on this premise, while guidance was sought in Bishop's (1996b) IBRLA framework and Macfarlane's (2012) research strategies, I understood that there is no standardised practice that can be replicated in any given encounter between Māori and non-Māori. Instead, the moral, ethical and cultural compass between the researcher and research participants is negotiated in each given context (Barnes, 2013). In order to navigate this journey, I took guidance in my practice from my supervisors, whānau of interest, research tools, my work environment, and by drawing on the key practices underpinning kaupapa Māori methods within the case study approach to ground my thinking. Like Kathy Irwin suggests (as cited in L. T. Smith, 1999) kaupapa Māori research involves mentoring to ensure cultural safety. As a researcher working within a larger research project at the time of the data collection and analysis, I was very humbled to have many mentors supporting me to work within a Māori paradigm and to carry out culturally responsive research.

This section has discussed both the kaupapa Māori theoretical paradigm and the kaupapa Māori methods underpinning this study. The next section looks at the choice to use case study as a valid research approach seeking to understand the impact of CRCM PLD within three different school sites.

Case Study Design

This study utilised a multi-case study design as a way of effectively capturing the impact of the PLD at three different sites (Yin, 2014). A unique design feature of the case study is that it seeks to bind the research study within the parameters of the case. Yin (2014) builds on the importance of defining and bounding case studies as a mechanism to isolate what is unique about the research. He asserts that the choices of methods are directly related to the end goal, which is to systematically collect information about the research phenomenon to understand how it functions, and operates within the given study. He asserts the importance of case study as a way to “generalize to theoretical propositions and not to populations or universes” (Yin, 2014, p. 21). These views are in tandem with Stake (2006) who highlights that the knowledge generated from a case study design is concrete, contextual, based on the interpretations of the researcher and refers to a specific reference group.

An interpretative multicase study design was selected for this study. Using an interpretative approach to the analysis thick description was sought as a means to develop conceptual understanding and insight into the PLD. Gathering data using the case study method permitted the researcher to analyse, interpret and ultimately develop theory about the impact of the PLD at each school setting.

Case study research is enhanced by identifying and tackling competing accounts of a research study’s findings (Yin, 2014). There are benefits to having multiple sites of inquiry as the researcher is able to strategically analyse data across contexts seeking out contrary findings to deepen the theoretical insights. The intention of this multi-case study design was to follow in the footsteps of traditional use of case study, where a detailed investigation of each case study site is studied in its natural environment in order to come to know the phenomena within its particular context. Using the multi-case study design, the researcher was able to describe – using the words of the participants – their perspective and experiences, what was observed in the classroom and read in the reports through the use of categories that were inductively derived from the data. In this way, relationships between the variables were evident at each school site which ultimately led to the development of a practice based framework. The use of multi-case study design is used as a strategy to strengthen the generalisability and in some cases external validity of the findings through an in-depth study of three very unique settings (Merriam, 1998).

The case study methodology has been criticised for its lack of generalisation and does not permit the replication of theoretical findings (Yin, 2009). To mitigate case study from criticisms, both Stake (2005) and Yin (2009) argue that it is essential that the case study is guided by a robust theoretical framework and that it is undertaken with rigour. From this direction a systematic approach to the data collection, analysis and findings was followed, along with contrasting perspectives, a ‘chain of evidence’, of ‘rival explanations’ and of openly discussing the strengths and limitations of the case study approach (Merriam, 1998; Yin, 2014). Stake (2006) argues, many qualitative researchers steer away from causal explanations and instead seek to position research within the ‘intersection’ describing the sequence and interrelated

aspects within a context. However, “a fatal flaw in doing case studies is to consider statistical generalisation to be the way of generalising the findings from your case study” (Yin, 2014, p. 40). Both Yin (2009) and Stake (2006) suggest that it is the reader of case study research who determines the relevance of the phenomenon under investigation to their context; that is, readers articulate their own meaning, learn vicariously through the text and apply the lessons learned through the research to their own context. Generalisations are not made by the researcher, but by the reader. It is through this journey of discovery that the reader gains new insight and is able to apply the narrative of the research to their own context.

This section described the overarching research paradigm underpinning this research that is the qualitative case study design; the next section discusses multi-case study as a methodological approach to gathering data.

Multiple case study design

One of the intentions of this research is to present three case studies that are rich in description. As other schools in the future begin to undergo school-wide behaviour reform, the three case study schools may benefit individuals looking to understand the impact of the PLD on staff when seeking what is relevant in their context. In this instance, the multi-cases are circumscribed by the participants’ experiences of the professional learning and development programme, *Mana te Mana*, within the whole school *Huakina Mai change* project. The cases make reference to the perceived impact of the PLD on the teachers’ personal and professional beliefs, values and classroom practices. The use of the multi-case study approach offers a variety of perspectives, unique contexts and increases the learning potential for readers within other settings (Stake, 2006).

Each case is treated as a separate entity and is described in its own particularity, uniqueness and setting (Stake, 2006). Using a multi-case approach allows the research to focus on what the cases illustrate about the PLD *Mana ki te Mana*. Stake (2006) asserts, “a multi-case study of a program is not so much a study of the quintain as it is a study of cases for what they tell us about the quintain” (p. 571). In tandem with researchers who assert the importance of case studies drawing from a wide pool of diversity the case studies in this research offer three unique settings that aid in understanding the impact in contrasting contexts. Multi-case studies can support the researcher to draw together cross-case conclusions, and interventions not able to be explained in survey or experimental data (Yin, 2009). The case study design supports the researcher to understand the complex nature of the phenomenon, to build a rich description and to explore insights and meaning that may help other teachers/educators undergoing similar experiences through change reform.

This research describes the impact of the PLD framework *Mana 74it e Mana* through the voice of the participants at the three schools.

Grounded theory inquiry

An inductive grounded theory approach was utilised as the data analysis method (Glaser & Strauss, 1967). Grounded theory is a research strategy that utilises qualitative analysis techniques such as the constant comparative method and supports researchers to build theory, in essence, inductively developing theory from a body of data that is related in some definable way.

Grounded theory is attributed to Glaser and Strauss (1967). As a research data analysis method GT was conceived to counter the quantitative positivist monopoly that was dominating the scientific community at that time. As a result, scholars have argued that it revitalised qualitative research as a valid and useful tool in research (Charmaz, 2014; Merriam, 2002). Grounded theory refers to both a method of inquiry (with systematic data collection and analysis procedures) and a product of inquiry (emerging theory) (Charmaz, 2014). What differentiates the grounded theory approach to general inductive analysis is the focus on building theory (Merriam, 1998). Glaser and Strauss created a system where they could systemise and legitimise the use of inductive qualitative theorising (Charmaz, 2014). Merriam (1998) argues that grounded theory research promotes discovery, verification and can be used to build theory that is situated within local contexts. This approach was revolutionary in its time because it was in contrast to the positivist methods that were dominant; rather than using deduction to test the researcher's analysis, the intention of applying a grounded theory approach to the research design and analysis is to describe and build theories (Corbin & Strauss, 2008).

Grounded theory is a general method used to analyse data and develop theory. As a research method providing the researcher with a flexible analytic tool grounded theory allows the researcher to describe and demonstrate the interactions and theoretical explanations of the participants (Corbin & Strauss, 2008).

There are notable variations to the original model devised by Glaser and Strauss (1967) that have occurred over time (Charmaz, 2014; Corbin & Strauss, 2008; Glaser, 1992). Although variations exist, similarities remain in the approach that grounded theorists analyse their data. This includes iterative cycles of data collection and analysis, memoing, constant comparison, inductive analysis and the development of theory. In the early conception of grounded theory, Glaser (1992) maintained that grounded theory is a method that is neutral; truth resides in the data, the researcher does not push his own ideas onto the participants instead he/she listens to the words of the participants to distill meaning, allowing the theory to materialise from the data. He asserts the importance of "tying theory to data over and over again" (p.3 2) as a way of removing researcher bias and demonstrating the connection between the meaning derived from the data and the theoretical findings. Charmaz (2014) argues that Glaser and Strauss (1967) shifted qualitative inquiry from being merely descriptive to being explanatory and able to build abstract and conceptual frameworks of the phenomena under investigation.

Contemporary authors have realigned grounded theory with interpretative and constructivist theoretical perspectives using relativist ontology arguing that theories are not revealed from the data but instead the

researcher is a co-constructor of the world being studied and collected (Charmaz, 2000, 2014). Using a constructive grounded theory approach, one produces tentative generalisations; the researcher offers an interpretation of the study, a representation of reality, not a replication of reality (Merriam, 2002). This view is in contrast to Glaser's original view of grounded theory offering a neutral representation of reality through the use of rigor in the methods. This research takes the view, in alignment with Indigenous scholars whereby the researcher is a co-constructor alongside the research participants of the world being studied.

In terms of the choice to use content analysis to analyse the data, Glaser (1992) recommends the use of statistical content analysis as it brings a quantitative analysis to qualitative data. Merriam (1998) describes content analysis as being used implicitly in studies that focus on qualitative data and inductive analysis. She asserts that all qualitative data is a form of content analysis – interviews, notes, and observations are analysed for the content they hold. However, by applying Glaser's approach to content analysis by using the statistical analysis technique to measuring the frequency of the messages one can communicate the form, frequency and degree to which certain meaning is ascribed to events and circumstances by the participants of the study. The use of content analysis as part of the grounded theory method is described in more detail later in this chapter ('Analysis Procedures'). Grounded theory has several key stages that are relevant to this study:

Simultaneous data collection and analysis (Charmaz, 2014)

Grounded theory can be thought of as a general methodology used for building theory and systematically grounding data in categories and properties that describe the relationships between the variables (Merriam, 1998). In grounded theory studies, all information is a source of data, researchers are engaged in the pursuit of simultaneous data collection and analysis as they build their understanding of the phenomenon through rich data collection. A recursive, iterative approach is utilised through collection and analysis. Corbin & Strauss (2008) describe interviewing as being an effective data collection method in grounded theory research as it allows participants to share their perspectives and experiences using in-depth mechanisms.

Constructing analytical codes and categories from data (Charmaz, 2014)

Researchers work with conceptualisations within the data, that is data is produced through a variety of sources depending on the research questions. In this instance the raw data was made up of interviews and observations to understand the perceptions and experiences of the participants. Applying a grounded theory approach to data analysis means coding, sorting and grouping data through a process of inductive (words of the participants) categorisation. Building a hierarchy of concepts based on a 'ground up' approach enables the research to remain grounded in the voice of the participants while at the same time enabling abstract concepts to emerge and eventually form insights, theories and complex pictures of the phenomena under study (Charmaz, 2014). These concepts can be thought of in terms of hierarchies of

analysis – that is, each concept builds on the previous and complex coding systems emerge as a result of emergent ideas from the raw data which reveal known and unknown theories of knowledge. As step one in the analysis procedure, coding text in this study consisted of open coding, which involves inductive analysis where data is taken at face value and not interpreted by the researcher. Instead, codes are given to data as it appears using the language of the participants. The second stage to the coding procedure involves sorting the coded data into groups that are similar in their themes, concepts and ideas. Step three involves categorizing the grouped coded data, again using the words of the participants into higher level analysis. This step is repeated several times throughout a grounded theory research study as the categorisation process becomes more refined, hierarchies of ideas emerge and in the end a framework or whakapapa of concepts and analysis is birthed. This process is discussed further in the chapter.

Constant comparison method (Charmaz, 2014)

Researchers compare raw data, codes, categories iteratively throughout a research study as the findings become more distilled (Charmaz, 2014). Codes that are conceptually similar are grouped together under higher-level descriptive categories. Constant comparison of codes allows properties and dimensions of emergent concepts to surface in order to build categories. This supports the researchers to compare emerging ideas with data and prevents bias through strictly objective processes.

Concurrently building theory (Charmaz, 2014)

The result of grounded theory is an integrated and comprehensive theory that explains a phenomenon within a scheme of interrelated categories, properties, relationships and hypothesis (Merriam, 2002). The core idea is the systematic coding, focused coding, category building using a coding scheme selected by the researcher and theoretical definitions support the researcher to advance her theory. Merriam (2002) argues while grounded theory generates insight and knowledge, the hypotheses are tentative unlike deductive or positivist approaches to research.

Memo-writing (Charmaz, 2014)

Memo writing brings the building blocks of theory (codes and categories) together and enables the researcher to make the connection between data and insights. Charmaz (2014) argues ‘memoing’ and coding take place concurrently as it allows you to explore assumptions and actions connected to the codes. Initial coding is an important part of the analytical process, codes represent a trigger for deeper reflection and thinking (Saldaña, 2012). Memoing introduces reflexivity: the researcher personally relates to the study through his/her coding choices and operational definitions for codes as well as emergent patterns, categories and themes. Further, as Charmaz (2014) argues, the interrelationships between categories are important elements of the researcher’s systematic and rigorous approach to the development of the theory.

Use of sampling (Charmaz, 2014)

Participant sampling in grounded theory is used on the basis of building theory, that is, sampling is aimed at building knowledge not participant size. The quality of the theory is not representative of the sample size. Instead, the quality is located in the researcher's careful approach to the sequential building of ideas, concepts, and conceptualisations within the context of the research questions.

Use of literature post independent analysis (Charmaz, 2014)

Writing up the theory and the use of literature is the final step in the grounded theory analysis. Charmaz argues that this approach is inductive, flexible and lets the data emerge rather than being forced into preconceived categories. In this study the researcher consulted the literature prior, during and post data collection to gain insight into the field at each pivotal juncture of the inquiry.

Summary

Grounded theory provides a systematic, rigorous inductive approach to qualitative research that supports researchers to develop theory based on the social world of the participants. This approach is in direct contrast to traditional positivist research that follows scientific quantitative traditions that seek to verify and refute theories through preconceived processes. Grounded theory builds research knowledge iteratively, in a recursive manner that allows for flexibility and emergent findings. The data collection is shaped and organically developed throughout the systematic collection and analysis until the researcher reaches data saturation. This approach ensures that the data analysis process represents the context of the research study and has relevance for the participants. The next section looks at the role of the researcher and positions the researcher within the qualitative multi-case study design.

Positioning the Researcher

In terms of the research aims it is vital to a kaupapa Māori qualitative multi-case study design that the researcher locates herself within the study. As the central research tool used to gather, interpret and analyse the findings it is integral that I articulate my position. The Māori principle of 'tika' and 'pono' are useful in describing my own positioning (Macfarlane, 2012). Being connected to Ngāi Tahu, and the Huakina Mai implementation team for the first year of the study, I became an 'active participant' and as such I sought to engage in this process from a place of authenticity, respect and care. By doing this, I acknowledge that my prior experiences and theoretical positioning can potentially impact on the study and that these are noted as influencing the direction of the study and the final analysis.

I am Pākehā working for an Indigenous iwi (tribal) organisation, Te Tapuae o Rehua; a company that is a subsidiary of Te Rununga o Ngāi Tahu. I currently work as a project manager for a collaborative rangatahi leadership project. I have a background in education (primary teaching) and as an education researcher (Med) where I have contributed to evaluation projects into the efficacy of culturally responsive interventions in NZ schools. Hynds (2007) describes the importance of positioning herself as a Pākehā

researcher within an educational learning community concerned with both the theory and practice connected to Māori children. This is also true for my own positioning as a Pākehā researcher in this study. Further it is my hope and intention that this research will contribute to the increasing amount of research evidence within Aotearoa NZ that seeks to advance Māori educational aspirations (Barnes, 2013).

Ethical Consideration

The ethical considerations in conducting this study included informed consent, safety and culturally relevant approaches (Macfarlane, 2012). These approaches include ensuring all participants understood the research aims and that their safety, and confidentiality was paramount in conducting the research. All participant names at each site were changed to protect their identity.

While this research adhered to the ethical guidelines as espoused by the Human Ethics Committee at Canterbury University, it also sought the ethical advice and guidance of the Māori Research Ethics Committee. The safety of participants was essential throughout the entire project. From the outset, no harm or risks were unduly or unknowingly placed on the teachers as part of the kaupapa Māori theoretical framework. The concepts of tika (doing things right) and pono (doing things the right way) were identified in consultation with my supervisors. Macfarlane (2012) encouraged me to openly discuss all ethical aspects with participants throughout all junctures of the research. I followed my supervisors' guidance in all ethical, social and protocol features of how the research was carried out and conducted.

Data Collection

The data was collected at three critical points as advised by Fullan (2001a). These were Initiation (what are the aspirations, values and hopes that practitioners seek to get out of this reform – (October/November 2014); Implementation (March 2015) and Institutionalisation (Round 3 – October 2015). The transcripts were transcribed verbatim (word for word). 24 participants were consulted at three rounds of data collection generating 72 interviews in total over the course of one year. 17 participants participated in the observations and these were carried out twice. School data was utilised intermittently throughout data collection.

Table 3.2 illustrates the data collection methods.

Table 3-2: Data Collection Timeline

Sources	Description	Details
Teachers/Kaiako	Interviews	Round 1) Initiation (October, 2014) 2) Implementation (March, 2015) 3) Institutionalisation (October, 2015)
School Leaders	Interviews	Round 1) Initiation (October, 2014) 2) Institutionalisation (October, 2015)
Teachers/Kaiako	Observations	Round 1) Initiation (October, 2014) 2) Institutionalisation (October, 2015)
School context data	ERO reports Leadership Interviews	Round 1) Initiation (October, 2014) 2) Institutionalisation (October, 2015)

The PLD Intervention Framework – Focus Over Data Collection

As a whole school reform project and intervention, *Huakina Mai* includes a commitment to undertaking the professional learning and development component *Mana ki te Mana*. As a pedagogical intervention *Mana ki te Mana* seeks to increase teachers cultural competency and behaviour practices through the implementation of a PLD framework (this framework is discussed in the literature review).

Data was gathered concurrently during implementation of the project over the period of one year spanning October 2014-October 2015. At Round 1 data collection, the *Mana ki te Mana* framework had not yet been implemented and the focus was to gather insight into current practice and aspirations. At Round 2 data collection, the implementation of the *Mana ki te Mana* PLD framework included focusing on the six key elements embedded in the framework “inclusion, CRCM, tangata whenua, arotahitia ou koutou reo, whanaungatanga, ako” (Savage et al., 2013, p.58-59) the teachers had received PLD on understanding the Treaty of Waitangi, te reo Māori, the importance of language in the classroom including feedback and focusing on dynamic and fixed language, circle time as a preventative socio emotional tool, restorative practice as a tool to support and nurture relationships, individual learning and behaviour plans, the use of whole class rewards and of focusing on building positive school wide behaviour culture. During Round 3 data collection, staff were continuing to receive PLD in the *Mana ki te Mana* framework and had begun to share practices across the schools. Round 3 data collection focused on understanding to what extent teachers had begun to assume agentic and sustainable practice. This study reports on the impact of this PLD based on the perceptions and experiences of participants at each site.

During the initial conception of the research project design it was anticipated that the teachers may wish to utilise research journals as a mechanism to reflect on their personal growth throughout the PLD. Due to

heavy workloads and competing pressures, the teachers choose not to formalise their data with reflective journals. However, some participants shared artefacts as a tool to prompt their thinking during reflective conversations, and described the use of planning documents and other materials as being purposeful rather than contrived. The research questions and data collection methods are outlined in Table 3.3. The research questions were derived as a result of the central themes that had emerged in the literature review surrounding professional learning, use of language, Māori students' perceptions and experiences of school and teacher deficit beliefs about student behaviour.

Table 3-3: Data Collection Overview

Phase One: Initiation	Baseline data gathering
<p>RQ 1</p> <p>What is the impact of an Indigenous behaviour intervention (<i>Mana ki te Mana</i>) on teacher beliefs, attitudes, values and classroom practices?</p>	<ul style="list-style-type: none"> Semi-structured interviews focusing on teachers' beliefs, values and practices in connection to behaviour management, cultural responsive practice and students with learning and behaviour needs. School data such as ERO reports, school behaviour policy, and classroom values.
<p>RQ 2</p> <p>How does classroom language change? (as an indicator of agentic practice)</p>	<ul style="list-style-type: none"> Classroom observations of participating teachers for each class focusing on the <i>Mana ki te Mana</i> pedagogical framework.
Phase Two: Implementation	Reflection and Collaborative Negotiated Intervention
<p>RQ 3</p> <p>In what ways do teacher beliefs shift from a functional deficit view of behaviour to agentic dynamic view?</p>	<ul style="list-style-type: none"> Teacher Interviews Round 2 and Round 3 focused on how are they were finding the implementation of <i>Mana ki te Mana</i> (personally and professionally) and in particular what shifts they had made to their classroom practice. All teachers were asked to reflect on how the PLD had impacted their own beliefs about students with challenging behaviours.
Phase Three: Institutionalisation	Changes
<p>What are the teachers' and school leaders' experiences and perspectives of <i>Huakina Mai</i> for students identified with behaviour or learning needs?</p> <p>In what ways do classroom teacher identities, beliefs, values, attitudes, and classroom practices shift as a result of the <i>Mana ki te Mana</i> pedagogical framework?</p> <p>How does the development of School-wide Positive Behaviour for Learning fit with the perspectives that inform <i>Huakina Mai</i>?</p>	<ul style="list-style-type: none"> Round 3 interviews with participants focus on sustainability of changes to practice, to thinking and to personal philosophical beliefs. Observation Round 3 in accordance with the <i>Mana ki te Mana</i>.

Data Collection Methods

Selection of case/participants

The study was a multi-case study where three schools were asked to participate to understand the impact of the pilot PLD *Mana ki te Mana* on teachers' beliefs, values and classroom management practices.

The schools were identified by the implementation team working on the *Huakina Mai* project and were selected on the basis that they are connected to their community and had a strong desire to shift practice for the benefit of reducing colonising practices. The three case study schools draw from a large percentage of Māori students within the area. By using a multi-case study approach this research builds on the knowledge of the impact of Māori PLD on teachers' CRCM practices at three unique settings. The three cases are described in detail in Chapters 4-6; each one has been given a pseudonym to protect the school identity.

Participants

The initial research engagement was negotiated through the *Huakina Mai* project implementation team (MoE, 2016b). The principal approached the board of trustees and then I worked directly with the school leaders to ascertain interest of teacher participants. Participants from each of the three schools were voluntary. The school sites are described in more detail in the next chapter.

Procedures

Consecutive interviews were the central tool of data collection. The interviews focused on understanding the impact of the PLD on the participants' beliefs, values and classroom practices. The secondary data collection consisted of two observations pre and post *Mana ki te Mana* focusing on the six dimensions of the PLD and the use of dynamic and fixed language. Observation data consisted of two 30 minute classroom observations based on the *Mana ki te Mana framework* as a mechanism to generate discussion in individual interviews in reference to the connection between both espoused practice and actual practice based on Round 1 and Round 3 data collection. At the inception of the research the researcher planned for three observation data collection rounds. However in consultation with her supervisors and the participants two rounds was considered ample given the focus of the research inquiry. Observations were taken in conjunction with the *Mana ki te Mana* framework, discussed in more detail below. Semi structured interviews were digitally recorded using an interview guide (please see Appendix 1). Educational Review Reports (ERO) were referred to when writing the case descriptions, along with key school behaviour policies.

Breakdown of dimension and range

The observation data analysis was analysed using the *Mana ki te Mana* pedagogical framework that was fleshed out to include dimensions that exemplified practice and indicators for success at each respective

level. This included articulating what low implementation of the *Mana ki te Mana* looked like in practice along with, Medium and High. The researcher created an observation framework that sought to capture the five dimensions of the framework, with the sixth dimension being the use of language. It was here that she drew from Merrett & Wheldall (1986) approach to measuring language in the classroom and took 30 minute five minute interval notes of the teachers language – taking down key statements and noting on the scale of 1 to 5 the use of negative and positive language. The observation process was used for all participants prior to the project implementation and after one year of PLD. The data was used as a mechanism to support teachers to reflect on their own practice during interviews. The observation data did not in any way seek to attribute shifts in practice with the PLD as there are many other variable factors that contribute to teachers' levels of CRCM practice outside of the PLD. For instance, some teachers already had high levels of relationship based pedagogy prior to the implementation. However, it provided the researcher and the participants with oversight and insight into the potentiality of shifts in practice at each respective school over the course of 1 year.

Initially this research sought to carry out inductive qualitative interviews and deductive observations. However, as the research progressed it became clear that the intent of the research was not to measure the impact of the project quantitatively as there are numerous variables that influence teacher practice and isolating the impact of the PLD was not possible. Therefore the decision was made with my supervisors to use the observation data as a reflective tool during interviews and to make generalised inference to the shifts in practice at each respective kura as a collective in alignment with two of the six dimensions of the MKM framework, namely the implementation of Te Reo Māori and CRCM. This approach honored the kaupapa Māori theoretical paradigm that this research positions itself within and allowed the researcher to gain more insight into the individual and collective themes of teacher practice at each school site without seeking to measure quantitatively the impact of change.

Semi-structured focused interviews

There is a wide body of evidence that substantiates the effectiveness of the interview as a data gathering approach in qualitative studies (Charmaz, 2014; Christensen & Johnson, 2008; Saldaña, 2012; Seidman, 2013). Christensen and Johnson (2008) note that an interview is an interpersonal data collection method, a record of information passing from one person to another. The authors describe the importance of rapport, trust, friendliness and unbiased responses from the interviewer to the interviewee. Seidman (2013) describes interviewing as a gateway into a person's consciousness, providing insight into some of the most complicated social and educational areas. Considerable effort was taken in the development of the interview schedule (see Appendix 1), the sequencing of the questions beginning with broad opening questions then moving to deeper philosophical reflective questions. The research process included time for introductions, the purpose of the interview; the flow of the interview as a mechanism of containing the focus while allowing room for the participants to reflect on their personal practice.

Seidman (2013) argues for the importance of language in the qualitative research process and in particular through the use of interviewing. When participants are given the opportunity to speak, they often have a clear idea of what is happening in their context. Semi-structured interviews are consistent with participatory and emancipatory models of research (Denzin & Lincoln, 2003). Further Bishop et al. (2014) build on the importance of stories as an effective Indigenous research methodological tool in research that seeks to build culturally conscious research in keeping with the core Māori values of self-determination, agency and representation. This research is situated within an emancipatory kaupapa Māori theoretical lens. A key strength of interviews is the adaptability the researcher is given to respond to new stimuli when in the presence of the interviewee; this is not afforded when a questionnaire is given.

The interview method has some notable weaknesses. These include the length of time in gathering and analysing the data, as well as the potential introduction of bias from the interviewer (Seidman, 2013). These risks have been mitigated in this study using grounded theory content analysis alongside member checking to ensure that what the participants intended is represented with a high degree of accuracy. Applying what Guba and Lincoln (1994) suggest as validity strategies, this research utilised member checking and audit trails. This meant that the participants had an opportunity to disagree with the researcher's analysis and make changes. There are noted pitfalls with this process including post-hoc justifications, and changes of mind.

Member checking involves sharing analysis insights with the participants and offering them the opportunity to make changes and/or adjust findings in light of what they had anticipated to convey in their interviews. As a research technique member checking supports the researcher to develop reliability and trustworthiness of the research data by keeping the accountability and legitimacy of the findings grounded in the perspectives of the participants themselves.

This study, utilised the qualitative semi-structured interview as it focuses on the subjective experience of the participants and it enables the researcher to not only establish a relationship but to build on this throughout the duration of the research study (Seidman, 2013). Key characteristics of the semi-structured interview include the use of an 'interview guide', which has an ordered list of the questions and thematic topics that the interviewer wishes to discuss. However, it is not as prescriptive as a closed interview as it allows the conversation to flow more freely while remaining within the bounds of an interview. What is more important in the semi-structured interview is the detailedness, and the depth and range of personal data shared (Sediman, 2013). The personal data shared is designed to be interrelated and to build upon previous interviews. Hence, the data collection strategy included three separate rounds of collection. Drawing from the work of Sedimen (2013), this research study utilised the three-interview method approach. This included a sequence of interviews to explore the participants' experiences and reflect on these over time periods. This approach to interviewing includes open-ended questions designed to gather in-depth information about the participant's subjective thoughts, as well as their perceptions and experiences about a topic (Sediman, 2013).

The first interview was about building rapport with the participants and of establishing context. The second interview built on this through reconstructing previous reflections and building on new experiences. The third interview provided the space for the participants to reflect on the overall experiences, perceptions and to reflect on the meaning the process had for them as individuals. The questions were designed to follow a pattern of content mining where ideas/themes were ordered along a continuum. Using a digital recorder allowed the researcher to fully engage with the participant in a conversation rather than be distracted with note taking.

Kaupapa Māori research methodology protocols also influenced and guided the interview methods processes. These methods were discussed earlier in the methodology discussion and include the use of the IBRLA framework to guide the behaviour and interaction of the researcher. Linda Smith (1999) argues that:

Researchers are in receipt of privileged information. They may interpret it within an overt theoretical framework, but also in terms of a covert ideological framework. They have the power to distort, to make invisible, to overlook, to exaggerate and to draw conclusions, based not on factual data, but on assumptions, hidden value judgements, and often downright misunderstandings. They have the power to extend knowledge or to perpetuate ignorance (p. 176).

L. Smith goes on to assert the importance of culturally responsive methods as being one part of the solution in ensuring the safety, confidentiality and trustworthiness of the data collection, analysis and representation. The issue of reliability, as argued by some researchers in the quantitative scientific community, are mitigated by transparency by the researcher in positioning her theoretical orientation and by allowing interview participants to member-check analysis. In order to mitigate against research bias content analysis was selected as a tool that used inductively derived coding schemes to provide comparable data between interview participants. In addition to member checking, it is the participants who validate the research through the extent that it reflects their voice and perspective (L. T. Smith, 1999). In this study, the data gathered included semi structured interviews, classroom observations and school documentation. Using multiple sources of data was utilised as a strategy to construct consistency of ideas through multiple sources.

Data Analysis Approach

This study followed grounded theory methods where inductive coding and Nvivo thematic content analysis were utilised to categorise, refine properties and group the data (Saldaña, 2009). While there has been much research conducted on teaching practice and the importance of culturally responsive professional learning in the past ten years, there has never before been a study of how ethnically diverse teachers are impacted by a Māori pedagogical professional learning initiative that focuses on behaviour within a primary school setting. This research will do that.

Content analysis

Content analysis is a systematic, exploratory and, at times, inferential approach to data analysis (Berg, 2004; Krippendorff, 2003). Berg (2004) asserts that content analysis is a coding operation that seeks patterns and meanings through understanding data within a scientific approach to systematic analysis. Content analysis provides a means for “identifying, organising, indexing, and retrieving data” (Berg, 2004, p. 242). While it has been criticised as being reductionist Berg argues that content analysis permits the researcher to understand the meaning of the participants through the use of their words. Content analysis as an analytic technique provides researchers with a set of strategies to organise and interpret data. However, Weber (1990), as cited in Saldaña (2009), reassures researchers by suggesting that “there is no single right way to do content analysis [and that] investigators must judge what methods are appropriate for their substantive problems” (p. 128).

Coding

A key element of the content analysis approach is coding and organising data. In qualitative research a code can be thought of as a short paragraph, word, or phrase that symbolically gives an attribute to the data. Merriam asserts “A *unit of data* is any meaningful (or potentially meaningful) segment of data [...] A unit of data can be as small as a word a participant uses to describe a feeling or phenomenon, or as large as several pages of field notes describing a particular incident” (Merriam, 1998, p. 179). The code itself represents the key ideas in a single word or phrase while at the same time providing insight into the meaning.

Data analysis

The data from this study was coded, categorised and analysed using the inductive method in alignment with the research objectives. *NVivo 10* was used to store transcripts, code, analyse and construct categories. Categories emerged from initial coding and were grouped together over a series of coding iterations, including subcategories. Initial coding progressed to categories and subcategories as part of the hierarchical structure of content analysis. Categories then began to progress towards the emergence of theory. This process is not a linear progression; often it is messy and involves multiple iterations of coding, sub coding, categorisation and then theoretical alliance or in some cases emergence of new theory (Saldaña, 2009). The structure is based on a hierarchy that is inductively created; a code becomes a representation of the content units, which are further sorted, categorised and collected. Codes are a way of sorting the data into manageable chunks that are then coded and categorised into emerging themes. The overall findings of the data analysis are both a result of ‘multiple interpretations made from raw data’ and of the researchers own ‘sensitivity’ (Strauss & Corbin, 2008) to the project. The overall analytical framework of data analysis included data reduction through coding, data display using hierarchical categories and inferring and verifying conclusions using content analysis.

Data display

Once coded, the data is then displayed by organising the key ideas of the evidence into groups and identifying potential themes based on the frequency of concept (that is, categories, properties and dimensions). As the themes emerged from each round of data collection, a matrix of the key themes was created. When the final analysis was concluded this matrix was used as a mechanism to understand the key practice based framework that emerged from the data analysis across all three rounds of data collection at across the three sites of inquiry. This framework is discussed in the next chapter.

Triangulating the Influences

Qualitative researchers use the term ‘validity’ in quite a different way to quantitative researchers. For the qualitative researcher interested in persons, places and events, validity refers to the accuracy with which the data is described and explained and whether this explanation fits the description that the participants intended (Denzin & Lincoln, 2003). Triangulating the data in this sense refers to the trinity of qualitative validity, reliability of collection methods and generalisability of findings. To strengthen the research findings, this study utilised member checking, multiple sources of data collection, multiple sources of participants, and multiple times of data collection – triangulating the research findings within each case study strengthened the overall design (Johnson & Christensen, 2008).

Chapter Summary

The methodology chosen was carefully selected in alignment with the questions driving the study, review of the literature and wider project *Huakina Mai*. A key feature of this research was choosing methods that aligned with kaupapa Māori theory and would accurately present the voice of the participants, and document their experiences of being involved in an Indigenous Māori PLD project. Selecting the right strategies to answer the research question was imperative to this study to ensure the findings were trustworthy. Using qualitative case study research, with a grounded theory approach to data analysis, enabled the researcher to carry out the intentions of this research.

An important aspect of qualitative research is using multiple methods to build research trustworthiness. In this case, interviews, observations, school documentation and multi-case sites were used within a kaupapa Māori theoretical and methodological framework. Case study was selected as an effective means of understanding and interpreting the research at three unique contexts allowing the reader to ultimately construct his/her own meaning from the analysis. Grounded theory provided a systematic and rigours approach to data collection, analysis and in the construction of the practice based framework.

The next three chapters, Chapter 4, 5 and 6, describe the case study schools findings in depth over three rounds of data collection.

CHAPTER FOUR: MĀNUKA CASE DESCRIPTION

Background

This chapter describes the first case study, Mānuka Primary School in the South Island of Aotearoa NZ. The three case studies are described in detail as part of understanding the implementation and impact of the pedagogical framework *Mana ki te Mana* on teaching practice. The unique school setting, educational values, worldview and practices situate the case study in its sociocultural context and in te ao Māori. The case description draws from Education Review Office (ERO) reports, interviews and field notes.

Case Description

Mānuka School is located in the South Island of Aotearoa NZ. During the timeframe of this research, the school roll was approximately 336 students that range from Years 0 – 8. The 2015 ERO reports note that the school roll consists of 336 students, with 53% boys, and 47% girls (ERO, 2015). The ethnic composition is NZ European/Pākehā 66%; Māori 25%, Pacific 2% and other ethnicities 4% (ERO, 2015). The staff is made up of approximately 25 people (ERO, 2015). The historical context of the school as described by school leaders mirrors the socio-economic progress of the township. The effects of the 2011 Canterbury Earthquake continue to affect students, whānau and the wider community attending the school.

Historical Context

Mānuka School is situated within a small town outside a large city. Many of the residents drive to the local city for employment. The buildings and infrastructure as well as the school suffered significant damage during the Christchurch 2010 and 2011 earthquakes. During the period of this study, the township was undergoing extensive rebuild and repairs. The school was preparing for a complete rebuild in 2017.

The township and surrounding area is steeped in a wealth of history and culture¹³. In the context of te ao Māori, there were Māori territorial war battles that took place in and around the township. Many Māori were killed by a conquering chief from the North Island of Aotearoa NZ, known as Te Raupara (for more information see Carrington, 2008 or Christchurch City Libraries, 2017). The township is the first settlement established by the Ngāi Tuahuriri (a small sub-tribe of Ngāi Tahu), ancestors of Ngāi Tūāhuriri hapū after Ngāi Tahu migrated from the North Island and it became the tribe's largest headquarters (Ti Kouka Whenua' Christchurch City Libraries).

The pā (fortified village) was built just north of the township by the Ngāi Tahu chief Turakautahi. Turakautahi was the second son of Tūāhuriri. The hapū name Ngāi Tūāhuriri is the name of the sub tribe in this area (Te Runanga o Ngāi Tahu, Ngāi Tahu 2016).

¹³ For more information see Carrington (2008) or Christchurch City Libraries (2017).

Features of the School

The school has open-plan classrooms and includes a comprehensive technology unit that services other schools in the area (ERO, 2014). The 2015 ERO reports note that the school roll consists of 336 students, with 53% boys, and 47% girls (ERO, 2015). The ethnic composition is NZ European/Pākehā 66%; Māori 25%, Pacific 2% and other ethnicities 4% (ERO, 2015). The teaching staff employed at the school at the time of this study was smaller than previous years; attributable to the 2011 Christchurch earthquakes and the reduction in school-wide numbers. During the period of this study there was a new principal, and the school was undergoing extensive shifts in leadership, strategic direction and was planned to receive extensive site rebuilds. A new deputy principal and some board persons were recent appointments (ERO, 2014).

The staff at Mānuka School highlighted that the Canterbury earthquakes were continuing to have a significant effect on the students and their parents/whānau, teachers and the wider community (School leader interview). The school roll had dramatically decreased, along with the teaching team, and many students are showing visible signs of anxiety, stress and trauma-related side effects (School leader interview). Work is ongoing between the school and wider support networks to access community providers that increase whānau and students' ability to recognise early anxiety behaviour signs and to learn new resilience strategies to manage these.

In terms of the historical shifts in the socio-demographic population of the area a school leader recounted changes he had observed over the past 20 years:

When I first came here this was a lot of the people here, a lot of the parents worked at the freezing works and then there was the big woollen mill in Mānuka so a big proportion of the people that lived here were working class, so you know they'd get up early and work hard you know and they brought their kids up the same way [...] you know that someone will look after them and we've always had that philosophy. Now that the community is still very much caring for their kids but there's a lot more commuters. It's just a satellite of the city now and I would think there'd be a fairly small proportion of people who actually work in Mānuka. So yeah and when I first came here too there were quite a few even that came from small farms out and about round and about (Jim).

Over the past twenty years, the township and school has witnessed significant changes in the demographic livelihood of parents/whānau and school relationships. Notably, after-school care has increased significantly, students are dropped at school as early as 7.30am and picked up after 5.00pm. A school leader elaborates:

You'll see from the after school programme there's a lot more kids involved. In fact we didn't even have one so now you know a lot of kids do a whole day at school and they've already had an

hour or so in the morning at the after school and then another couple or three hours after school (Jim).

During the study (2014–2015) over three quarters of the staff had been teaching at the school a minimum of five years and some up to twenty-five years, there had been very minimal staff turnover. As a result of longevity in staff they were able to describe a number of change initiatives over the years. They noted the different phases and trends of behaviour management, theories and value systems that have been pursued by various school leaders:

We had a chap who was very caring but very, I'm old enough myself now, but who was very traditional and we developed a consequences and levels and a system that just grew and grew till we had so many levels and so many sub levels and so many consequences and every time something didn't work we'd just add in another consequence or another level and it just became unworkable and it was achieving nothing. Some of the kids were out to get to the top level whatever that happened to be, so almost like that was the goal. And so we worked through that and we sort of could see it wasn't working. Then we had a change of principal and we had another guy who was completely the opposite who would leave me for dead for not having consequences and for getting alongside kids. He'd solve a problem by taking the kids down to McDonald's. And that sounds terrible in lots of ways it started to work but the trouble is when you do that you know other kids built up a bit of resentment. So they saw the ones that were causing trouble getting the rewards. And then so for quite a while we really didn't have a behaviour policy at all. It was basically ad hoc. (Jim).

The school leader notes in particular from his observation he couldn't be sure that any particular system worked better than the other:

What's interesting though is that neither system made a heck of a lot of difference. We had the same problems under both systems and I don't think the behaviour was that much better once there were no rules and it certainly wasn't any worse. But what I see now, now that we've got you know more structure and now that we're really embracing this. So now we've got a concerted effort a concerted team. We've got you guys who I'm sure go round the track as well and I think lots of education people have come to see that that's the way is to get alongside kids but also to let kids see why we don't want them to do that rather than just say don't do it. Get them to feel the emotions and feel what it's like to be in the other person's shoes (Jim).

Relationships with the Wider Community

The school leaders described the community connections, school to iwi connection as being minimal and in need of strengthening. The school leaders described minimal connection to the local iwi, hāpu and/or marae. Staff highlighted a disconnection between the school and the local iwi and marae, and an intention to re-establish a connection and to build a relationship. Mānuka is situated within a community stepped in

Ngāi Tahu history, which has a large number of Māori. Staff noted that race relations continue to influence perceptions within the school and community, and that they face on going challenges from non-Māori towards Māori. Staff likened this to historically entrenched perceptions and assumptions. Further, staff noted that, for many of the Māori students currently enrolled in the school, there was a lack of ‘understanding’ of their own identity and whakapapa and, in some cases, complete cultural alienation. A leader elaborates:

In fact you know it’s really interesting. I think most people wouldn’t even know that you know who the local Māori people are, you know who the important people are, or you know who are the people that have got the knowledge or the history. You know people started to get involved but it just doesn’t seem to have lasted (Mary).

There was a sense from some of the staff that in terms of implementing a Māori behaviour programme, for some of the students being Māori was connected to feelings of dislocation; for others there was pervasive deficit theorising among the parents/whānau to all things Māori. A school leader describes her perspective of some of the embedded negative attitudes amongst the parents/whānau and of the importance of taking a careful approach to introducing an Indigenous Māori school-wide behaviour programme:

And I think that what people will see I think it will break down because we do have some very red neck people who have very strong views about culture and my kids shouldn’t be learning Māori or shouldn’t be doing this, shouldn’t be doing that. But I think if we can do it the way we are doing with this programme and do it about caring for kids and you know creating a whole structure that makes it work then they can’t have an argument. They’ll see what’s happening and it speaks for itself. So we won’t be having to shout out to them hey look you know they’ll see it (Mary).

While the school leadership team were enthusiastic about having an Indigenous Māori behaviour values-driven reform, they were aware of the importance of gaining parent/whānau and community support.

Behaviour Policy

During this research study, the school principal had been in the role for one year and was working towards implementing a change management approach in order to address the issues raised in the ERO report completed in 2014. The previous school leadership team built a school culture wherein staff were encouraged to ‘do their own thing’ (teacher interview), indicative of intrinsic philosophical approaches to behaviour management. In terms of whole school behaviour management, students who exhibited behaviour that was considered to be interfering with other students’ learning were exited from the classroom and were sent to the school leader.

The previous leadership team established an intrinsic behaviour management school-wide approach to behaviour management. A school leader had a designated role of ‘handling’ the students who were sent to him during lesson time. The students were also sent to sit outside the principal’s office in what one school

leader referred to as the ‘hall of shame’ and during morning tea and lunch time a designated chair was painted red in the playground to signify where students who were considered disobedient or non-compliant would be sent for time out.

With the change in leadership and the implementation of the *Huakina Mai* model and specifically the *Mana ki te Mana* pedagogical framework, the school made the decision to move to a te ao Māori philosophical approach to behaviour which included restorative practice. Exclusion techniques are avoided and staff are being supported to learn new skills to restore and heal relationships within a sociocultural framework.

Ecological Contextual Issues

Due to the devastating 2010/2011 earthquakes in Canterbury, Mānuka township experienced significant damage. The resulting decline in the school roll and reduced teacher numbers complemented increases in social and emotional behaviour issues. A school leader discusses the effects of the earthquake on the nature of parent/whānau relationships and students’ behaviour:

Family split ups for example you know little ones feel but don't think too much about it but these guys (senior students) sort of analyse it a bit and then get angry and bring it out at school and so it's the whole societal thing but the earthquake it has made a huge impact on most of these kids. There's you know the young ones you see lots of issues with them and they don't really know why but the older ones are sort of a bit embarrassed that there are still things inside them as a result of the earthquake and they feel sissies or softies. So it doesn't come out as much (Mary).

They further elaborate on the significant behaviour challenges of bullying, suicide attempts and a general culture of ‘fear’:

There's probably two or three types that are having problems. We've got the problem of the ones that and I think you're aware that have been bullying. Bullying without, without, there was no real meanness in it from the perpetrators but it was certainly not nice for the victims. And until we did some restorative chats the ones that were doing it didn't seem to have any concept and we also had this year the group of girls who got into self-harm and we actually had one serious suicide attempt (Mary).

Further, the school leader noted that students reported to her in an anonymous survey some disturbing¹⁴ experiences that they had been having while attending the primary school:

I don't want to get out of bed. I get called a ‘fucking cunt’ on a daily basis, I get told I'm fat and ugly and I'm a waste of space, I get told to go and I got given a blade and told to go and put myself out of my misery so people wouldn't have look at me. In the morning I don't want to get

¹⁴ This example has been resolved.

out of bed, every morning I don't want to come to school. Yeah just horrible. I've been bullied non-stop for three years now and every night I cry myself to sleep and every morning (Mary).

The initial analysis of interviews with the teachers and school leaders revealed significantly worrying behaviour issues and teacher stress associated with the growing nature of the level of individuals conduct. During this research the school behaviour policy was undergoing a shift in philosophy and practice to reflective relationship based and restorative practices. During the study timeframe the school behaviour policy had moved from an ABA approach to a restorative approach.

2014 Education Review Office Report

The 2014 ERO report identified critical areas in need of improvement across the school. Of particular interest to this study was the level of Māori achievement. ERO identified the need “to build on past and present practices, school leaders and teachers need to establish a clearer vision and plans for promoting success for Māori ‘as Māori’ and for integrating biculturalism into the school curriculum” (ERO, 2014).

ERO made reference to the extent to which the school was able to sustain and improve its overall educational performance. The ERO 2014 report highlighted key factors that would support this, such as quality of leadership, extending curriculum, staff commitment to the school vision, and the growing sense of partnership between the board, principal and other leaders. ERO commented, “The board must, in consultation with the school’s Māori community, develop and make known to the school’s community policies, plans and targets for improving the achievement of Māori students” (ERO, 2014). This point illustrates the synergy between the identified need to improve Māori student success and the new leadership team’s focus on reaching this vision through the implementation of *Huakina Mai*.

2015 Education Review Office Report

As a result of the 2014 ERO Report, the 2015 ERO review reported significant shifts in the professional leadership. While ERO recommended that the professional development, strategic board direction and learning continue, recognising that positive shifts have occurred, the report acknowledges that the school has not met all of its goals.

Though there were a number of areas that ERO recommended the school continued to work on – in contrast to the 2014 review a particular strength highlighted was the notion that the school had made significant progress in relation to Māori students.

School leaders are fostering a stronger sense of partnership with the parents/whānau of Māori students through consultation and the establishment of a steering group, new structures, along with better staffing and support, including that provided by Mānuka School staff, are now in place to better promote Māori success increased opportunities to learn about te reo Māori, tikanga Māori and kapa haka, through additional classes, have had a very positive response from students (both Māori and others) staff have recently begun their involvement in a two-year pilot project (*Huakina*

Mai) aimed at building relationships and developing practices that further foster Māori student wellbeing and achievement (ERO, 2014).

In the 2015 ERO report, they noted significant progress towards improving pastoral care for students to access a range of supports from internal and external services, an increase in positive relationships and “more consistent and effective approaches to managing behaviour” across the school (ERO, 2015).

Case Summary

This brief description of the context of Mānuka School has highlighted the effect of the Canterbury earthquakes on the socio-cultural school context and the student social, emotional and behavioural needs. A notable feature was also the new school leadership team and strategic direction of the school. A key feature of the new leadership was the shift from intrinsic behaviour management models to an adapted te ao Māori philosophical restorative approach. The ERO report took particular notice of the building of relationships with community support networks and teachers’ ability to more consistently manage challenging behaviour as a result of the pedagogical PLD they were engaged in *Mana ki te Mana*. This chapter outlines the findings only: a full discussion of the implications, significance and theoretical nuances are detailed in the discussion chapter. Thematic findings have been presented in the words of the participants and where appropriate have a bicultural name next to the findings.

The next section discusses the relevant findings from data collections undertaken at the programme’s three rounds of data collection.

Key Findings – Mānuka School

In this chapter the findings are presented from the perspective of each group of participants, the school leaders and teachers. Each participant group of findings are presented as a collective at each round of data collection: Initiation, Implementation and Institutionalisation. These are referred to as Round 1, Round 2, and Round 3 data collections, respectively. Round 1 focuses on the interview data prior to staff engaging in PLD; Round 2 emphasises the shifts in thinking, theorising and management practices that were occurring as part of the shifts in school wide relationship management practices, and Round 3 discusses the implications of the change in school wide policy and practice over the period of one year. There is particular focus on staffs’ teaching, learning and challenging behaviour beliefs, values and practices. At the end of each participant section a summary of the findings across the three rounds is described.

The findings presented are level three categories for each of the participant groups. As described in the methodology chapter, these categories have been organised according to grounded theory. The percentages of each category (noted in the findings section) refer to the statistical significance of the content units of each theme discussed by the collective participants in each round. The decision to analyse the teachers’ interviews as a group was to protect the anonymity of the participants.

School leaders – Round 1 key findings

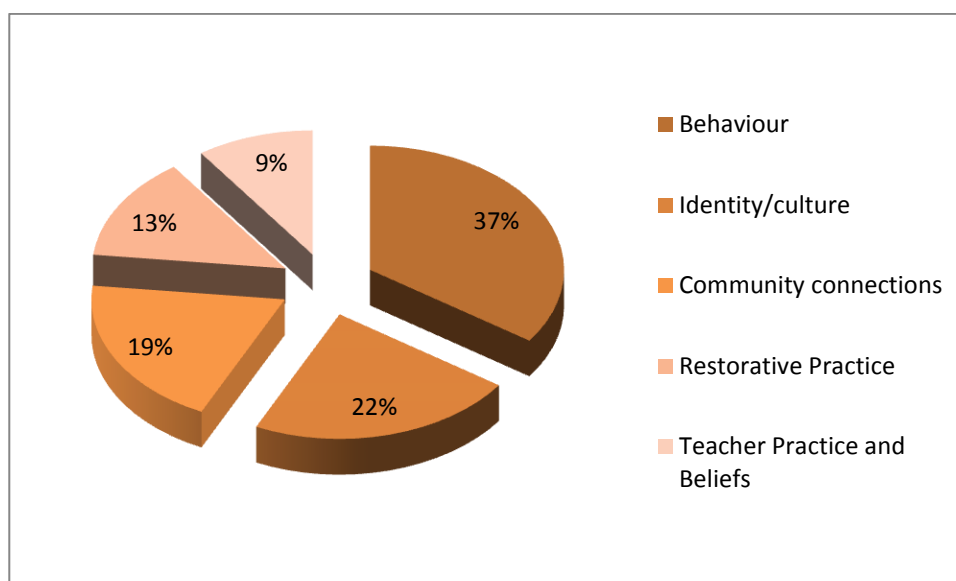


Figure 4-1: Mānuka School Leaders

Table 4-1: Mānuka School Leaders

Category	Rank	%	Dimension
“There are some extreme behaviour and bullying” (Rangatiratanga)	1	37	Behaviour
“Vision is for students to leave knowing who they are” (Bicultural te ao Māori)	2	22	Identity/culture
“Mānuka school vision is to bring the community and school closer” (Kotahitanga)	3	19	Community connections
“It became apparent we needed restorative” (Aroha)	4	13	Restorative Practice
“Unless you change your belief you won’t change” (Āhua)	5	9	Teacher Practice and Beliefs

Summary overview – Leaders Round 1

Overall, the interview content discussed included: extreme behaviour (37%), strengthening of Māori culture (22%), shifting from functional deficit paradigms towards strength-based relational practice (19%), the move towards restorative practice (13%) and understanding the role of beliefs in teaching practice (9%). The themes are discussed in order of statistical value at Round 1.

“There are some extreme behaviour and bullying” (Rangatiratanga)

There was consensus (37%) about the level of severe behaviour in the senior school including overt bullying, abusive language and generalised non-compliant attitudes. Staff pointed to evidence from a recent school-based survey and key incidents of extreme behaviour, showing an urgent need to address

‘harmful, negligent, violent and abusive’ behaviours (Mary). The school principal described the behaviour of the students as the single most pressing concern of the staff and his motivation for engaging in the PLD *Mana ki te Mana*.

“Vision is for students to leave knowing who they are” (Bicultural te ao Māori)

School leaders (22%) highlighted their decision to prioritise and implement an Indigenous behaviour model as it connected with their core philosophy of a ‘sociocultural’ relational approach to behaviour. The school leaders emphasised their vision of creating a school culture that was positive, relationship-focused and emanated from community values. A key aspiration of the new school leadership team was to target the level of bullying and to shift the school culture to one where kaiako (teachers), tauira (students) and parents/whānau felt connected and apart of the school. It was envisioned that the future school culture would be strength-based and relationship-focused. They noted their vision of creating a school climate where students felt, “Valued, respected and able to contribute to and participate in all school activities while simultaneously strengthening their own set of skills, discovering talents and perfecting strengths” (Michael).

“Mānuka school use to be isolated our vision is to bring the community closer” (Kotahitanga)

The leadership team discussed (19%) the importance of connecting to parents/whānau and the wider community. Their vision includes strengthening staff historical knowledge and place-based pedagogy:

What I would love to see and I’ve always felt that it hasn’t, Mānuka School is in the heart of you know historic Māori territory. I would really like to see this place where it’s culturally a complete open book as it were where everybody relates and understands each other’s culture, where there’s importance put on each area but no one area overrides any other (Mary).

Engaging in *Huakina Mai* was identified as an opportunity and resource to leverage these relationships.

“It became apparent we needed restorative” (Aroha)

The leadership team expressed (13%) their decision to implement restorative practice as part of their whole school behaviour strategy. Prior to engaging in the whole school reform *Huakina Mai* and the PLD *Mana ki te Mana*, the school implemented the MoE’s PB4L as a way of targeting the escalation in behaviour. However, they soon realised that the applied behaviour analysis paradigm was not ‘going to work’ (Mary) for their school. Moving from an intrinsic approach to an externalised behaviour model was too far and did not align with the school vision. However, *Huakina Mai* - with the explicit focus on *Mana ki te Mana* PLD as a sociocultural model - provided a platform more consistent with the school leadership vision. A leader elaborates: “We found PB4L too authoritative and too behaviour-focused; we favored a relational approach to behaviour management” (Mary).

“Unless you change your belief around why that is important you won’t change” (Āhua)

The school leaders (9%) articulated their belief in the importance of teachers addressing deep pedagogical and ontological change in order to make shifts in their practice. They were enthusiastic about having outside support such as *Huakina Mai* that would encourage them to drive the change in the school but at the same time teach core concepts underpinning sociocultural theory and practice.

A leader further elaborates:

We just can’t go back and tell the teachers to do this because unless they’ve got a belief change they’re not going to do it and that’s why [...] we’ve got to wait till you’ve actually spent three days training explore[ing] your beliefs around what you’ve been doing for twenty years (Mary).

School leaders Round 1 Summary

The leadership data evidences a significant culture of bullying but motivation to enact pervasive changes to school culture through community-centred approaches. The school had been isolated and not connected to the wider community and there had been very minimal cultural pedagogical professional development. While the past was characterised by an insular approach, the new management affirmed their belief that the way forward for the school was to take a sociocultural restorative approach to teaching, learning and behaviour.

School leaders - Round 2 key findings

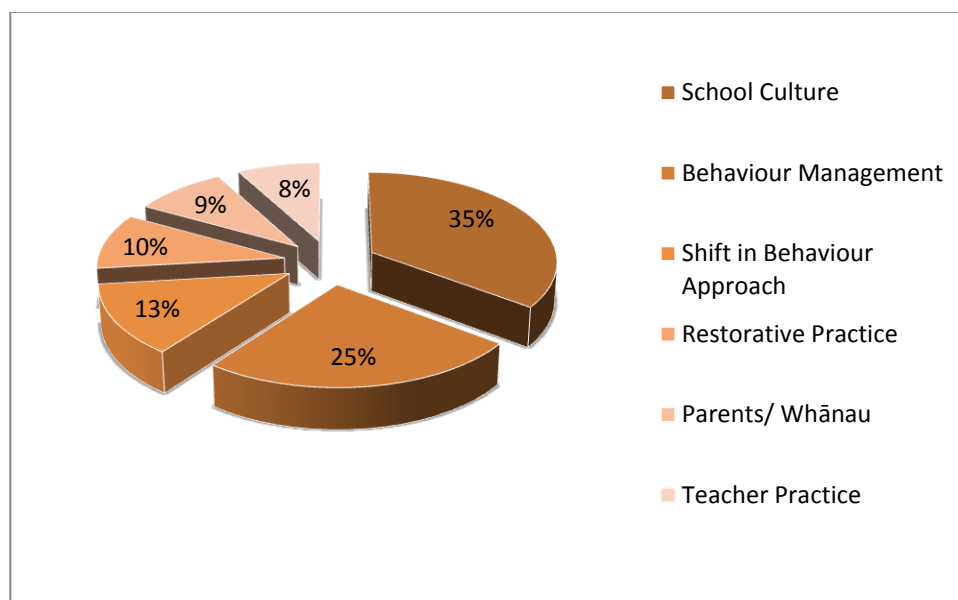


Figure 4-2: Mānuka School Leaders

Table 4-2: Mānuka School Leaders

Category	Rank	%	Dimension
“School culture” (Kotahitanga)	1	35	School Culture
“School Behaviour statistics” (Rangatiratanga)	2	25	Behaviour Management
“Reviewing behaviour policy” (<i>Huakina Mai</i>)	3	13	Shift in Behaviour Approach
“Bicultural practice/ champions of restorative” (Te ao Māori – Hui Whakatika)	4	10	Restorative Practice
“Community connections” (Whanaungatanga)	5	9	Parents/ Whānau
“Teacher change” (Āhua)	6	8	Teacher Practice

Summary overview – Leaders Round 2

The interview content discussed included: teachers’ perceptions of subtle shifts in school culture (35%), increases in student stand downs (25%), changes in school wide practices (13%), increase in restorative practice and te reo Māori (10%), parent whānau relationships (9%) and shifts in teachers’ beliefs (8%).

“School culture change” (Kotahitanga)

The largest theme (35%) emerging from the leadership team in Round 2 data are perceptions of subtle shifts evident in the school culture. A leader notes: “So there has been a change in the school culture from last year to this year which has been really good. It’s been positive” (Michael). They acknowledged that this perception was largely a subjective observation as change is often ‘elusive’ (Michael) and that it was difficult to measure ‘impact’ and that often it does not happen as ‘fast as you would like.’ The leadership team also acknowledged shifts in the overall school culture since *Huakina Mai* and, in particular, the *Mana ki te Mana* PLD. The school leaders acknowledged the importance of aligning the school systems, process and practices in conjunction with the professional learning, noting that: ‘We know there is no quick fix for behaviour - you have to change the culture’ (Michael). The school leaders noted the usefulness of one to one practice working on restorative training and then regular and consistent professional learning as part of maintaining the change momentum:

Yes I think you still need a couple of full on teacher only days where all the staff actually get together that’s really valuable as well but then it’s reinforced by the little and often staff learning. I see the benefit in both and then building it into a place or systems as well is really important. It keeps adding on to what we do so it’s like layering upon layering and I can see that making a shift (Mary).

The school leaders were pleased with the incremental shifts in the school and were cognisant that the change process takes time.

“The stats in terms of school suspension is not looking good” (Rangatiratanga)

The second largest theme (25%) concerned the level of assaultive behaviour and the record number of suspensions and stand-downs in the past year. The school leadership team noted that while the school

culture is beginning to shift there continues to be individual students who are exhibiting severe behaviour including strangling, physical violence and in some instances antagonising community members. A staff member elaborates on a recent example:

I guess a lot of strangling which is really concerning. Kids literally going for other kids around the neck and the suspension that we had the latest suspension was a boy who strangled a kid around the neck, was pulled off by the teacher aide and released and then he did it again, pulled off released and he did it again (Michael).

Furthermore, the leaders noted that bullying and many of the high level behaviours have resulted in suspensions and/or referrals to other schools in the area.

I hate suspending kids and I don't know when was the last time I suspended four in a year. So you know the stats aren't looking good in terms of that at the moment. We are still seeing some significant assaultive behaviour which is a concern and I've stood down, suspended more students this year than I have last year (Michael).

A school leader comments that while the school has moved to a restorative approach and is embedding this into the school culture that in some instances a "restorative approach is not going to work for everyone". He notes that until the school culture reflects the vision of the school some students are better placed in a different setting, one that is better suited to meet their needs.

"Redoing behaviour policy" (Huakina Mai)

The third largest theme (13%) discussed was the changes in policy and practice as a result of *Huakina Mai* and the school vision. The leaders noted the importance of the school undertaking a 360 degree change process that involves school systems, organisation, policy, and procedure changes. The leadership team "spent some time reviewing and redoing our behaviour policy and then all our associated procedures around that" (Michael). The aim was to ensure consistent school practices and school cultural shift:

We know not everyone is doing it so we have written into policy. It's meant to be something that everyone in the school is doing but we know that everyone is not doing it so now we've actually written it into the policy then they're going to have to actually read it and make sure they do it (Mary).

The leaders noted that there is an expectation that teachers will be actively implementing circle time, developing emotional literacy lesson plans and working on teaching relationship skills. Across the leadership team was the perception that, while the teachers were integrating new practices, there was a lack of consistency and a need to address this through rigorous systematic change. Addressing the behaviour policy has created a strong foundation for staff to align their practice with the overarching vision of the school.

“Bicultural practice/champions of restorative” (Te Ao Māori – Hui Whakatika)

The fourth largest theme (10%) discussed was an increase across the school in cultural awareness and cultural competency. In particular, the staff noticed a significant increase in the level of te reo Māori evident in the teachers’ daily speak and that the staff were actively teaching inquiry based mātauranga Māori. The leadership team were aware of their role in actively role modelling bicultural practice to the teachers and had taken it upon themselves to lead weekly karakia, waiata, and in teaching weekly phrases at staff meetings. A staff member comments:

People say ‘kia ora’ and ‘mōrena’, you’ll hear that. I say it, they say it back to me. And students will say it to me. Maybe in some classes mihimihi and I think the year seven eights are actually I saw them planning te reo Māori lessons from this book. Yes so I’m seeing them planning from this and actually going to be teaching te reo (Mary).

Mary further elaborates on the use of te reo Māori across the school:

You know every week they get a new one (word or phrase). And they are using them, I see them around the classrooms, I see the students getting introduced to them so they’re doing that, they’re doing it because I feed them on a Monday and say you have to do this. So they were doing it because they were told to now they’re doing it because they’re seeing the benefit and that’s worthwhile (Mary).

Further still, the leadership team noted that the iwi relationships have been strengthened through the *Huakina Mai* pilot programme. The school leaders described working more closely with the other two pilot schools, delivering professional learning in each site, and building a relationship with the marae. The school leader elaborates on her perception of staff now being ready to engage in more theory:

Like I really would like to have as I say I believe that people need the belief system so we’re ready now for them to understand the Treaty and some history and implications of the Treaty on people in New Zealand and colonisation (Mary).

“Community connections” (Whanaungatanga)

The fifth theme (9%) discussed was the perception of ‘no significant change’ in the parents/whānau relationships. However, the school principal highlighted a high level of network agencies that are wrapped around the school, something that was not previously in place.

The other thing that’s very different this year to last year is the strength and provision within our pastoral care network. So there’s a lot more connections and opportunities for students and families to access support than there were a year ago which is really good. So that’s a positive. So we’re more connected with a wider range of agencies and they’re generally all very responsive to our needs (Mary).

“Teacher change doesn’t go as quickly as you would like” (Āhua)

The sixth largest theme (8%) discussed by the school leaders was the teachers on going challenges of managing severe behaviour. The leadership team noted that the school systems shifted to restorative practice, to extrinsic reward systems and to emotional literacy, but teacher practice was not shifting at the same rate. To remedy dissonance between school systems change and deep pedagogical change, the leadership team opened the school networks to help teachers strengthen their support systems. School leadership are cognisant that the rise in behavioural issues could be attributed to a number of different variables that are part of the change processes (e.g., new expectations, the new systems, staff competency). They noted strong relationships with the wider community to ensure that students are offered the best possible opportunity and environment to flourish as individuals. A participant elaborates:

The other thing is sometimes potentially your teachers and their capacity to address things in a new way or differently doesn’t go as quickly as you’d like and so sometimes in responding to behaviours actually what you’re doing is it’s also about the cultural environment that they sit within and sometimes you’re not strong enough to make all those changes internally and so this is where being part of a network with schools is important because other schools are in a different position to us (Michael).

While the leaders acknowledged the need for ample opportunity for teachers to shift their own practice, in some instances staff need to be ‘told’ that this is the way the school is going and they need to attend to this or find other employment:

And sometimes with staff it’s actually you need to put things in front of them and say this is how we’re doing it as opposed to let’s do this together and this is probably an example of that. It will be different perhaps when we meet to do the next review cycle (Michael).

Furthermore, the school leaders noted some changes in teachers’ perception of the impact of their behaviour but student behaviour was not yet meeting expectations.

Yes. I mean there’s definitely changes and shifting in staff, but I think that there’s probably still not that complete awareness of teachers around how their own behaviour impacts on the relationships they have with students but also how it impacts on their behaviour or the choices that the students make come from the choices the teachers have made. So that’s very much all work in progress still (Mary).

The leadership team acknowledged shifts in teachers’ pedagogical practice and that school systems change were beginning to shift, yet there was a significant way to achieve the long term vision of the school leadership team.

Summary overview findings – Leaders Round 1 – Round 3

The major themes discussed by the school leadership team included: “the process of changing teacher practice takes time”, “more effort is required in building relationships with whānau/parents”, and “notable positive shifts”, specifically around use of te reo Māori. While there had been some positive shifts observed by the school leaders there were still significant challenges in relation to managing severe behaviour needs, in building strong parent/whānau relationships and in staff shifts in practice occurring at the same rate of shifts in policy. These are briefly summarised below.

- **Teacher change doesn’t go as quickly as you would like**

In Round 1 data collection, the school leaders described their belief in the importance of PLD, addressing underlying beliefs, values and classroom practices in order for deep pedagogical change to take place. In Round 3 data collection, the school leaders identified changes in teachers’ behaviour and positive shifts in staff collaboration and openness; however, the change process was not happening quickly.

- **No change in parents/whānau**

In Round 1 data collection the leaders described their vision of increasing the role of parents/whānau in the school. However, at Round 3 data collection, this vision had not yet been met. Staff noted that, as described at Round 1, they wanted to create partnerships with parents/whānau. However, they recognised significant challenges to do so and while some consciousness had awakened in findings ways to connect with parent/whānau the leaders realised these aspirations had not yet been met.

- **Increase in te reo Māori and restorative practices**

The leadership team described their vision of creating a stronger working relationship with the marae. In Round 3 data collection, the leaders noted that they had witnessed an increase in te reo Māori, restorative practices and that the teachers were actively working to integrate more te reo Māori and mātauranga Māori pedagogy into their curriculum.

- **Subtle shifts evident in school culture**

By Round 3 data collection the leaders had noticed that the school culture was beginning to shift, teachers were working together to support each other, the students were looking after and encouraging each other across the school and the general tone had been lifted to a more strength-based approach to managing challenging situations.

This section has discussed the key findings from the school leadership team taken at Round 1 initiation and Round 3 institutionalisation of the *Huakina Mai* whole-school reform. The next section looks at the findings from the teaching participants across three rounds of data collection.

Teachers: Round 1 key findings

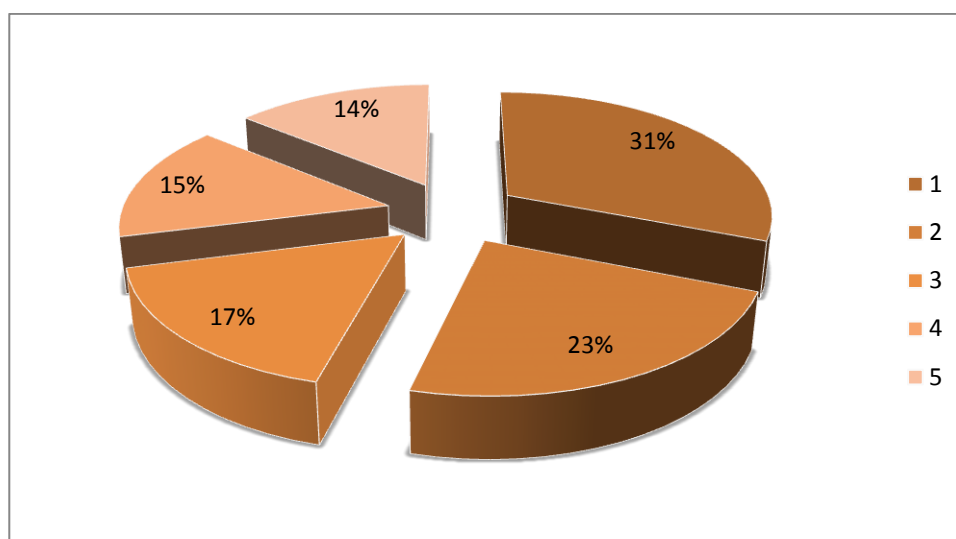


Figure 4-3: Mānuka Teachers

Table 4-3: Mānuka Teachers

Category	Rank	%	Dimensions
“Philosophy has been described to me as a three legged stool between the teacher, students and parents” (Kotahitanga)	1	31	Philosophy of teaching and learning
“Well it would be beautiful to get all the kids lined up in the sausage factory” (Mauri)	2	23	Approach to behaviour
“He knows I like him that’s the first thing” (Mana)	3	17	Approach to students
“I tell them that I am the captain of the ship but I am willing to share power” (Rangatiratanga)	4	15	Classroom management strategy
“The experience of staying on the marae was amazing, almost life changing I can’t explain it to those who chuck off” (Mātauranga)	5	14	Desire to build cultural competency/strategies

Summary overview – Teachers Round 1

Overall, the interview content discussed included: teaching philosophy (31%), behaviour management approach (23%), approach to individual students (17%), approach to CRCM (15%), and the importance of cultural connection (14%). Over 60% of the responses refer to only three categories, indicating that there is significant agreement in these three areas from the five teachers interviewed. Over half of the responses interviewed discussed their overarching philosophy of the importance of a relational approach, the parents/whānau and the wider community. Further, this was identified as the area of the greatest concern for teachers, that is: building and establishing parents/whānau relationships. The teachers also discussed the importance of students being respected and cared for as individuals within a holistic frame of reference,

recognising the unique strengths, talents and diversity of each individual. The staff stressed the importance of inclusion.

Half of the participants discussed the importance of students feeling valued by their teacher, while noting the importance of this especially for those students who struggle with learning and behaviour. They noted their pedagogical approach to navigation or ‘steering the ship’ while allowing students to learn to make their own choices and of positioning themselves within a role of facilitator or guide. A quarter of teacher responses included positive mention of the bicultural nature of Aotearoa NZ, of learning tikanga and Māori history and incorporating te ao Māori into teaching and learning. Teachers simultaneously expressed a lack of confidence to use te reo Māori and to approach the wider Māori community. A more comprehensive breakdown of the themes is noted below.

“Philosophy has been described as a three legged stool” (Kotahitanga)

The largest theme discussed by the teaching participants (31%) was the belief in the importance of a partnership approach between the teacher, student, and the parents/whānau. Though optimal, participants expressed that this is currently one of the most difficult aspects of the change process. “Little interaction” with parents is cited as a primary confound. However, “working families”, not being “connected to the community” and “lack of parental involvement or commitment” were also cited. While teachers valued the role of the threefold relationship, they identified the need for strategies to strengthen relationships, particularly for those students who struggled with positive behaviour at school.

“Well it would be beautiful to get the kids lined up in the sausage factory” (Mauri)

The second largest theme (23%) discussed by the teaching participants was their belief in individualised and differentiated learning. Teachers noted that “there is no one-size-fits-all approach” to behaviour management. The philosophy of differentiated learning applied to all areas of the curriculum and especially in managing challenging behaviour. A participant elaborates:

Once again depending on the kids I mean I’ve got kids with different needs and they respond to different things. You know like there’s one child that only responds to being removed from the classroom situation (Steven).

The teachers described the importance of communicating expectations, consistency and of acknowledging their differentiated approach to classroom management. They note, “I often say to them at the beginning you know I am not going to treat you the same” (Margaret) and, in terms of understanding diversity, “I say to them let’s take a walk in Jack’s shoes’ and then you will know what it’s like to be Jack for the day.” Overall the teachers noted that they felt relatively confident dealing with moderate to challenging behaviour, however they felt less confident in dealing with more severe behaviour.

“He knows I like him that’s the first thing” (Mana)

The third largest theme (17%) discussed was the importance of creating a community of care. Essential to all teaching was the importance of relationships, taking the time to build trust, and that students are treated ‘firm but fair’. One teacher described how they use circle time activities to build emotional literacy, while other teachers focused on the importance of having solid routines, rituals, rules, consistency and firm boundaries, especially with students who struggle with learning and behaviour.

Teachers acknowledge the integral role of having strong relationships with students. However, in regard to extreme or challenging behaviour, advocated using time out or acquiring assistance from other staff. A teacher elaborates:

Some students have been removed and just don’t come back anymore because of that constant abuse and not just abuse, to the point where we were sitting for an hour and a half just waiting just waiting, I would try to start the class and take the roll and they would start talking purposefully, not abusively but purposely in a way to stall the lesson and stop the lesson so it was a real power struggle, a real control and it took a lot of patient/understanding/tolerance. But we started, they suggested a process with one child and that failed, the others fell off that. I would call Brad, I’ve called Marie, and I’ve called their home teacher down (Tanya).

Participants’ interview data suggested differences in approaches to relationships and relationship building with students. Differences were mediated by level of teaching experience and by theoretical positioning. Those teaching for up to ten years spoke about meaningful relationships with individuals and groups of students. Teachers with deficit theorising perspectives spoke more about the students’ ‘lack of respect’ and relied more on removal techniques to manage challenging behaviour.

“I am the captain of the ship” (Rangatiratanga)

The fourth largest theme (15%) discussed was the perception of the role of the teacher in setting the climate of the classroom. The teachers reflected on their learning expectations, student self-direction and continuous communication in terms of students learning to self-regulate and manage their own learning and behaviour. A teacher elaborates, “I tell them that I am the captain of the ship but I am willing to share power” (Margret). While the teachers promoted a facilitation approach to classroom management they strongly advocated the importance of asserting authority when behaviour escalated beyond self-management. A teacher participant elaborates, “You have to remain in control and say that’s not ok” (Margaret). From the participant interviews the teachers described having authoritative yet relational approaches to teacher positioning.

“The experience of staying on the marae was amazing, almost life changing” (Mātauranga)

The fifth largest theme (14%) discussed was the importance of cultural experiences. The teachers described the impact of the Treaty of Waitangi leading the way in terms of positioning Aotearoa NZ as a

progressive nation. The teachers described the importance of including bicultural practices in their teaching but of not feeling confident to do so. As one teaching participant notes, “there are so many things about Māoridom that we don’t appreciate as Pākehā and how you explain that feeling of being on a marae all together” (Verna). The teaching participants noted that they were disappointed that their school wasn’t more connected to the community and marae and were keen to strengthen this relationship while developing their own knowledge. Verna elaborates: “through increased cultural knowledge confidence will grow” (Verna). While the teachers aspired to be more connected and confident in Māori culture in terms of culturally responsive practice, the classroom practice was limited to what Christine Sleeter calls the ‘cultural celebration’, where teachers feel as though they are being responsive to culture by using celebrations, phrases and so on. She notes, “culturally responsive pedagogy can become simplified or trivialised in a variety of ways” (Sleeter, 2009, p. 14). In this instance, culturally responsive practice consisted of: “I mean, I’m not fantastic by any means but I do try and I do try and chuck in commands and things, yep and incorporating it rather than just a standalone topic” (Anna).

The teachers raised their belief in taking a multicultural approach to education:

I think it needs to be even more than bicultural, I think it needs to be multicultural in two different classrooms and I can see four or five six different cultures being represented and I think [...] the biggest thing needs to be the tolerance [...] and understanding that some of us have accents and some of us speak differently, some of us eat different types of food and some of us go home and have completely different ways of interacting with families (Mary).

Teachers: Round 2 Key Findings

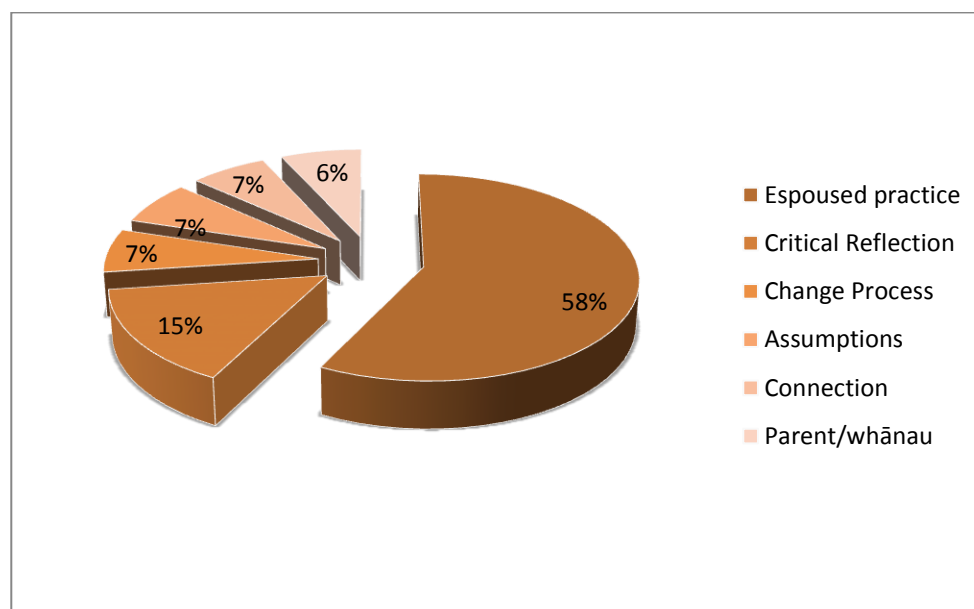


Figure 4-4: Mānuka Teachers

Table 4-4: Mānuka Teachers

Category	Rank	%	Dimension
“Approach behaviour more openly” (whanaungatanga)	1	58	Espoused practice
“Dovetails with everything I believe” (Whakapono)	2	15	Critical Reflection
“It’s like Pandora’s box” (Rangatiratanga)	3	7	Change Process
“Increase in Te reo Māori” (Tangata Whenua)	4	7	Assumptions
“Being connected brings purpose” (Te ao Māori)	5	7	Connection
“Biggest challenge getting parents on board” (Whānau)	6	6	Parent/whānau

Summary overview – Teachers Round 2

Overall, the interview content discussed included: espoused vs actual practice (58%), the role of reflective practice (15%), change (7%), the role of assumptions (7%), collaboration (7%) and the impact of parent/whānau relationships (6%). Interestingly, over 70% of the responses refer to two categories, indicating that there is significant agreement in these two areas from the five teachers interviewed. Over half of the responders interviewed discussed the changes to their approach to behaviour noting in particular the espoused and actual practice. Further, the teacher collaborative practice across the schools was regarded as beneficial to the teachers. For the staff at Mānuka School, there have been significant shifts in teacher pedagogical practice, school wide behaviour policy and practice and they are beginning to demonstrate self-reported ontological shifts in cultural awareness and reflective practice. A teaching participant elaborates: “I’ve found the PD to be really useful to reflect on my own practice and to think about what I was doing previously and recognising that in the context” (Anna). There have been a number of variables influencing the whole school change process at Mānuka. What was evident from the interviews from staff was the distributive leadership model termed the ‘community of practice’ by Lave & Wenger, (1991).

The principal at Mānuka School has provided guidance as a kaihono (change leader), and a way was clearly set forward beginning with the commitment to a school-wide *Huakina Mai* behaviour philosophy and Restorative Justice model. The staff discussed in the (July 2015) interviews that the steering group has taken ownership of *Huakina Mai* and have actively started implementing a school-initiated pedagogical change plan based on the data collection and data analysis from the *Huakina Mai* staff and student surveys taken in 2014. Equally the final four themes were made up of equal statistical significance; that is, the teachers took a pragmatic view of the increase in behaviour as significant and part of the change process. Furthermore, they noted the increase in te reo Māori and the whanaungatanga across the school. A more comprehensive breakdown of the themes is noted below.

“Approach behaviour more openly” (Whanaungatanga)

A significant finding in Round Two of the data collection, with 58% of the findings, was the effects of the school-wide systems change on teachers’ practice. For Mānuka School participants, a number of interconnected variables contributed to the overall changes implemented in teacher practice. Teachers no longer remove students from the classroom and send them to the ‘behavior specialist’, nor send them to ‘the red chair’ during playtime. Instead they have implemented a school-wide restorative behaviour approach and are creating opportunities for students to stay within the learning environment. The teachers noted that making these changes has been challenging, because of the large investment of time and energy. They have stuck with the change process because they believe in the theory of restoration. Including culturally responsive classroom management (CRCM) into their practice has enabled them to stick at the change process when things have been difficult. A teacher elaborates:

So it has been a lot of work if I’m honest but because it is what I believe like I really believe in all of this work in the transition period is an investment and that once we get the kid and this is what I’ve said to parents as well, is that it’s an investment. [...] it’s important not to get frustrated I guess, that frustration that you feel is because and that’s part of change you know”. It is a lot of work at the moment and we are doing a lot of restorative justice chats and it is at times frustrating because it’s extremely time consuming but again I believe in it (Tanya).

The teachers talked about the groundwork that they put into their classes this year and the effect this had both on their own practice and in the students’ emotional literacy. A teacher elaborates:

The way I approach their behaviour when they do stuff up I kind of I find that they’re a bit more open about it. Yeah I did stuff up you know how can we deal with it rather than if you go in and go what were you thinking or whatever or growl at them they’re less likely to tell you the truth so I’m noticing they are being a lot more honest about some of their thoughts and their behaviours (Anna).

Based on the findings from the data analysis, the teachers were moving towards a restorative approach to behaviour management. They were also at times struggling with engrained punitive responses such as having students leave the room. A teacher elaborates:

I would say to them you’re disrupting learning and I’d state it and I’d say can you leave until such time as you’re ready to come back and join in and be part of the group (Steven).

While some immediate gains were achieved, the participants highlighted that there is still some way to go in their own practice between closing the gap between espoused and actual practice.

“Dovetails with everything I believe” (Whakapono)

The second largest category, made up of 15% discussed by the participants, was the impact of the PLD on practice. By and large, the teachers interviewed spoke of their commitment to the PLD, and of how the

professional learning resonated with their own beliefs, values and behaviours. They also spoke of ways that the PLD had increased the collegiality and collaboration across syndicates.

However, while the teachers acknowledged the strengths of the professional learning, they also spoke of the struggle when dealing with mind-set and shifting the way they perceive behaviour. A teacher elaborates, “I’m still finding some challenges in my thinking that’s you know the mind-set is where the change really occurs” (Steven). Another teacher noted the importance of understanding one’s ‘ontological’ presence. That is, remaining aware of the impact of one’s own behaviour on students when one is juggling assessment, large class size numbers, and multiple learning needs. She elaborates:

The key messages that I think I’ve picked up on [...] is how our attitude and demeanour and emotional state affects the behaviour management in the students. So you have to be very aware of yourself and [...] not just your work but your body language everything else that you’re putting out there no matter how you’re feeling. But just being kind of hyper-aware of the messages that you’re putting across to the students (Anna).

The teachers interviewed indicated that there were certain aspects of the professional learning that they found challenging, and addressing subjective and reflective behaviour could be personally difficult. Nevertheless, the collaborative approach to discussing behaviour management, the increased collegiality of working together across teaching syndicates and actively implementing new practices into their daily routines are identified as affecting changes to teachers’ practice.

“It’s like Pandora’s Box” (Rangatiratanga)

The third most significant category (7%) discussed by the participants was the increase in behaviour incidents across the school and paradoxically personal growth. The teachers spoke of their deepening reflective practice, conceptualisation of behaviour and increased awareness. They described how they had become more conscious of all types of behaviour, and as a result they saw more instances where behaviour needed to be addressed. A participant elaborates:

I think the culture of the school there are so many programmes that have been brought in now and so much support that we’re actually seeing, it’s like Pandora’s box we’ve opened the lid and now there’s a lot more awareness around this as well. I think we’ve taken the top off it. If we [...] talk about the top 5% and then the 15% and I think we’re down into the second layer is my feeling. Like we’ve really significant behaviours major violence and things like that, I’ve never really seen a huge amount of what I call significant violence in this school (Steven).

The staff described both small and incremental increases in behaviour that they have noticed, they also agreed that the behaviour exhibited has tended to be more physically overt behaviour such as ‘strangling’. They attributed this to both historical challenges with individual students and to the increased awareness and focus on behaviour as a result of engaging in the PLD. Across the teaching participants there was an

awareness of a perceived increase in challenging behaviour, and increase in the distance they had to go in reaching their vision. They recognised that, while they had made some changes to their practice, they had significant steps to take to reach their ideal goals of teaching, learning and behaviour within the school.

“Increase in te reo Māori across the school” (Tangata Whenua)

The fourth largest theme (7%) described was the school- wide commitment to increasing the level of te reo Māori. The teachers were actively introducing new words each week and had included inquiry around mātauranga Māori, history and place-based pedagogy. A teacher elaborates, “Definitely using more and the students are understanding more” (Anna). Furthermore, the teachers’ commented on the filtering of the learning in the classroom into the homes coupled with the positive feedback from the parents: “A parent said you must have done te reo last night because every teacher’s been greeting me in Māori this morning. So that was good” (Mary)

While the teachers were actively integrating more mātauranga Māori into the classroom and increasing their level of language confidence, there continued to be some misunderstanding of the difference between being a ‘multicultural’ country and bicultural practice. There was some discomfort with the purpose of exclusively focusing on whānau Māori at the whānau hui. A teacher notes:

And I’m very supportive but I still notice some of the beliefs that challenge me and challenge the group as well at times and I’m not challenging for the sake of being a challenge, I’m challenging because they don’t sit comfortable at times (Stephen).

Coming to understand the nature of bicultural practice and the Treaty Principles has proved to be challenging to some of the staff’s systems. A participant elaborates:

We’re just inviting Māori families to be part of it and you know when I get other parents who say they want to come on board I have to say “oh no you can’t.” It doesn’t feel nice [...] and it doesn’t sit nicely [...] I know but we’re the ones living it with the families [...] and we’re the ones who then have to try and explain it. And when you’re trying to explain something that you don’t believe that’s really hard (Cass).

The teachers noted that, through the PLD, they experienced increased awareness of the importance of including mātauranga Māori in their teaching and learning. They also noted mixed feelings towards understanding the difference between bicultural and multiculturalism. Across the interviews teachers expressed confusion around the exclusive focus on Māori whānau and indicated that they still had reservations around focusing exclusively on Māori and not on all cultures. The history of Aotearoa NZ and of how biculturalism sets the platform for multiculturalism.

“Being connected brings purpose” (Te ao Māori)

The fifth largest theme (7%), on par with the fourth, focused on the shift towards collaborative teaching and learning, and building strong network relations. Through the leadership of the principal and the direction of the *Mana ki te Mana* steering group, the school is now actively collaborating across their syndicates, sharing school-wide planning and working with schools in the wider community. The teachers spoke about the relationship with the local marae, the local ‘Pā school’, Māori community elders, and of getting to know the Māori community in general as an excellent means of strengthening their relationship to the curriculum, bi cultural practice and of infusing a sense of passion and energy into their work. By connecting to the local marae, a sense of meaning was anchored into the day-to-day reality. A teacher elaborates:

Like prior to that [...] Willow marae wasn’t really even in our picture, now it’s there. So if you’re thinking of bringing the Māori dimension into what you’re doing there’s actually a purpose there now [...] A platform to move onto or towards as opposed to [...] we’ve got the curriculum and we’ve got to touch base with [...] the Treaty of Waitangi and then [...] do a bit of Māori and that’s it covered (Margaret).

The teaching participants described their increased awareness of the importance of the Treaty of Waitangi and of their awareness of their legal obligations as teachers working in Aotearoa NZ schools. Prior to the PLD there was limited use of te reo Māori and mātauranga Māori, and little to no connection to the local marae, a teacher elaborates:

The one thing I’m more aware of is the Māori dimension, the mind-set [...] and I guess that’s because we are developing more relationships with the Māori, [...] the wider community. But ... all those little things like that actually do make a difference [...] You do feel like it’s not Mānuka School’s students it’s our students [...] which are really cool (Anna).

“Biggest challenge: getting parents on board” (Whānau)

Finally, the teachers described the ongoing struggle with building strong parent/whānau relationships (6%) and the added challenge of bringing parents/whānau along with the school’s shift to a restorative practice policy. The teachers noted that, while they had scheduled parent teacher interviews and had created other opportunities for the parents to be involved in ‘community gardens’, they still struggled to feel a strong parents/whānau connection. Relatedly, the participants described their perceived disconnect between the school’s pedagogical move towards restorative practice and the practices of addressing behavior at home and in the community:

I wonder if there might be something that we could do to inform parents. It’s such a pretty major shift when you think about it, [...] we’re asking parents to believe in and to buy into and if it goes

against your parenting style and all the parent strategies that you’ve found effective at home it must feel strange (Tanya).

Teachers: Round 3 Key Findings

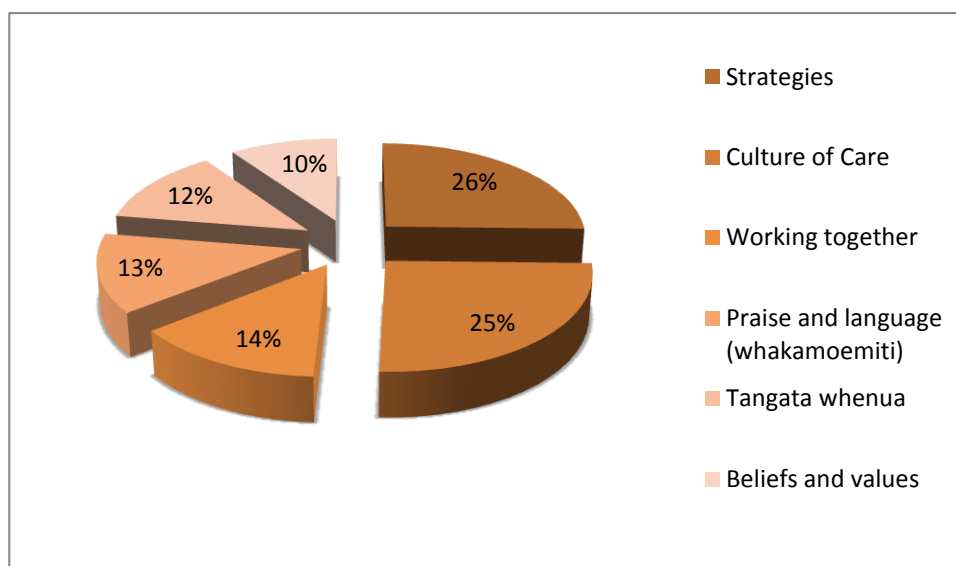


Figure 4-5: Mānuka Teachers

Table 4-5: Mānuka Teachers

Category	Rank	%	Dimension
“Sometimes you can hear about it but you need to see it and how it works” – (<i>Huakina Mai</i>)	1	26	Strategies
“Behaviour change in students” (Manaakitanga)	2	25	Culture of Care
“We now encourage each other which is a huge improvement from last year” (Kotahitanga)	3	14	Collaboration
“Teaching strategies and use of language” (Te reo Māori)	4	13	Praise and language (Te reo)
“There is a lot more work to be done in Māori as tangata whenua” (Tangata Whenua)	5	12	Tangata whenua
“Beliefs stayed the same but has reconfirmed what I naturally believe” (Whakapono)	6	10	Beliefs and values

Summary overview – Teachers Round 3

Overall, the interview content discussed included: the need for strategies to support whole school change (26%), the developing culture of care (25%), collaboration (14%), the impact of classroom language (13%), the impact of culture (12%), and the role of personal and professional beliefs (10%). Unlike the previous two rounds, where staff ideas centred on the change process (that is the difficulty shifting mindsets, the impact of beliefs, dissonance experienced during PLD and bringing students and parents/whānau along). Round 3 demonstrated equal distribution of importance in the significance of the themes discussed. While the importance of having tangible strategies was the most significant finding,

there was a desire to grow cultural competency. Many felt as though they had just begun the journey and were looking to continue to build their knowledge and practice. Staff were feeling more confident in their embedded approach to behaviour management, their core philosophy and were aware of the language they were using to promote student self-regulation and a culture of care amongst and across the school.

The final two themes were made up of the importance of reflective practice and of the teachers' understanding of the impact of their own behaviour on interpreting students' behaviour. This finding correlates with the school leadership findings and will be discussed in more detail in the discussion chapter. A more comprehensive breakdown of the themes are noted below. A summary is provided to demonstrate an overview.

Whanaungatanga, facilitated through *Mana ki te Mana*, was identified as a key strategy in realising a school-wide culture of care and a strength-based approach to managing challenging behaviour. Key themes include:

- School commitment to restorative practice.
- Through culture of care, a student relationship-based pedagogy was implemented and reflected by both kaiako/teachers and tamariki/children.
- Targeted goal of increasing te reo Māori and bicultural practice across school.
- Increase in commitment to strengthening whānau relationships.
- Beliefs stayed the same but have been reconfirmed.
- Importance of practical strategies.

The teachers expressed their satisfaction in being a part of the *Mana ki te Mana* PLD and articulated how the programme had supported them to implement some new classroom practices. Furthermore, teachers supported a repositioning of restorative practice, school wide playground behaviour and collective rewards as strategies that aligned with core values of supporting individuals to understand and practice the school values. The use of circle time has been a key practice that has supported the teachers to deepen their relationship with the students, to actively teach social skills and to build emotional literacy. Parents/Whānau have continued to participate in the parents/whānau hui and were remaining pivotal in supporting the PLD to spread throughout the community.

“Sometimes you can hear about it but you need to see it and how it works” (Huakina Mai)

The largest theme, made up of 26%, was the participants' perception of the need for more strategies to implement the big ideas of the PLD. The participants highlighted that they needed more classroom management strategies in order to make the link from the theoretical idea (knowledge about CRP) to practice on a daily basis. They noted that their knowledge about CRCM had increased and they had

implemented some new practice. However, they believed that, at times it was often difficult to translate the theory into practice. A participant noted:

“We don’t get to see that. We just sort of hear about it and sometimes you hear about something and think I don’t get it, I need to see it. I want to see how that works.” (Cass)

On top of the desire for more strategies the participants spoke of the aspiration of having more opportunities to feed into the PLD. In particular the teachers spoke of their desire to have increased collaboration such as regular opportunities to observe other teachers across the school and/or to have staff coaching/mentoring. The participants described wanting a more co-ordinated approach to upskilling their own practice through observations, and other practical tools as part of the professional learning. They highlighted their perception that having the opportunity to see other teachers’ management strategies would continue to support their own growth:

Well something that I’ve thought for a while what would be really beneficial for the teachers to have a chance to go to other people’s classrooms; we don’t even get that because we’re with our kids. So often when you see other people teaching you think oh that’s a fabulous idea, in your head you’re still putting your own spin on it. You’re still thinking like with my kids I do it slightly different or I could extend that (Cass).

As part of the PLD the teachers implemented a number of core *Mana ki te Mana* strategies into their daily practice, began to look at their own practice and refine their behaviour to reflect the new vision of the school. However, they expressed their desire to have more opportunities to share practice methods as a collective across the school and to have more culturally responsive strategies in order to translate the theory into practice.

“Behaviour change in students” (Manaakitanga)

The second largest theme (25%) was the belief that the frequency of challenging behaviour across the school had declined. The participants noted that “the culture of care is having the effect of bringing those on the margins in” (Margaret). They had observed in their own practice a shift away from ‘telling the kids’ what to do, to ‘teaching the strategies of restoration and care’ and that they had committed to working with the top 5% of students continuing to demonstrate challenging behaviour by applying the principals of *Mana ki te Mana*. A participant elaborates:

[T]his year. more noticeably, behaviour is stronger culture amongst the students of care for each other so that’s having the effect of bringing those who are on the margins in (Steven).

Across the teaching participants was a strong sense of a strength-based approach to working with the students in a solution-focused manner. The teachers were more aware of not using deficit-based language to describe the challenges of the students, nor did they refer to them being outside the boundaries of what

was possible to teach. Instead, there was an advocacy of inclusion, and creating pathways to support all students to learn.

“We now encourage each other which is a huge improvement from last year” (Kotahitanga)

The third largest theme (14%) was the perceived shift in the school-wide culture of bullying in the direction of restorative practice and increased culture of caring (Cavanagh, 2012). They described observing shifts away from a competitive and individualistic mind-set in the direction of a collective school-wide approach, emphasising collaboration and inclusion. Previously the participants described an ‘us and them’ attitude, particularly between the junior and senior school and, in some instances, within the classes. At this point in the study, they describe a significant shift among the students within their own class and across the school. A participant describes an example of this shift in behaviour:

It was absolutely fantastic, lots of encouragement, support and some even now there were runners who would probably want to be first second and third but certainly runners who would be competitive actually falling back and pacing with the slower runners so they’ve got someone to run with you know. It was really cool [...]and everybody hanging around at the end until everybody had finished their race [...] As opposed to [...] last year there was a bit more of oh well I’ve had my turn I’ll go off now and get ready for my next one, yes. So it’s a big difference (Margaret).

Across the teaching staff was a significant shift in the perception of challenging behaviour, relationships, student attitude and of the level of care. Kaiako were aware that while the school culture had not eradicated the entire negative behaviour that a significant positive shift had taken place.

“Teaching strategies and use of language” (Te reo Māori)

The sixth largest theme the participants described (13%) was the changes that they have made to their classroom practice. This included shifts in routines, rituals, rhythms, rewards, leadership and curriculum over the course of one year. All staff now actively teach emotional literacy through a variety of different ways, such as circle time, proactive circle time, circle of compliments, mindfulness karakia and waiata. These strategies, the teachers assert, created a consciousness within their own practice and in that of the students. The use of language also featured as an important teaching tool that has supported the staff and students to grow their practice. Staff spoke of the importance of teaching feedback, praise, acknowledgment and the shift to focusing on ‘effort’ and ‘collective responsibility’ instead of competition and individual achievement. From the perspective of the teaching participants, success was measured through a number of different means, and not just academic successes. Furthermore, the participants noted that, through the use of restorative practice and the language of relationships, there appeared to be an increased level of empathy towards others, and better understanding of one’s behaviour affecting how others feel. A teacher elaborates:

It's a lot less of telling, it's more this is the problem how are we going to fix it. That's even coming down to the person, you know the smaller little things in the classroom. You know he's got my glue stick. And actually just getting them to think a little bit more too about why they're doing things and reflect on how they whereas previously [...] it was a lot of you know you need to do this because of this [...] With me going well what happened there ... and trying to understand what could you do next and what effect do you think that's having on everyone else and just lots of questioning and put the emphasis on them (Anna).

While the participants had previously operated from an intrinsic model they were now seeing the benefit in using extrinsic behaviour systems as a way of building collective unity.

“There is a lot more work to be done in Māori as tangata whenua” (Tangata Whenua)

Across the teaching team, (12%) of the findings emphasised the personal effort to increase the use of te reo Māori, teaching of te reo Māori and the inclusion of core mātauranga Māori within the curriculum. Simultaneously, however, the participants described the desire for increased focus on building their knowledge of the bicultural obligations as Treaty partners, to have access to more resources and to strengthen the connection to the marae and the Māori community. While they felt more confident in increasing their te reo Māori, they would like to have continued professional learning in this area in order to strengthen their knowledge base and their confidence.

Certainly there's a lot more work to be done there as well, [...] and we're certainly I think on the right path and heading in the right direction (Margaret).

The teaching participants increased the level of te reo Māori, mātauranga, and community relationships over the course of one year. They seek to grow their cultural awareness and build competency into their practice. While they have had what could be termed the 'cultural encounter,' they were now hungry to grow their confidence and practice. Building community relationships was a highlight of the professional learning.

“Beliefs stayed the same but has reconfirmed what I naturally believe”(Whakapono)

The participant's belief in the congruency of perspective made up 10% of the interview content. That is, the PLD had aligned with and in many cases supported their own beliefs about teaching, learning and behaviour. While the staff noted that their classroom practices shifted over the course of the PLD, they found that these practices supported their own beliefs and values about how to support students to learn. A participant notes: “My beliefs, they've stayed the same but maybe my understanding you know it's reconfirmed for me what I naturally believe in” (Tanya). The staff noted that the professional learning brought a greater awareness to their own practice, and gave them the theoretical terminology and language to articulate their practice.

Further, they highlighted that it supported them to strengthen their own personal teaching philosophy. Staff noted that their parents/whānau relationships were always high on their agenda and, while parents/whānau engagement had not dramatically altered, they were beginning to think about new ways they could take personal responsibility to build these relationships rather than defer to deficit theorising. Interestingly, while the school-wide approach to behaviour management had dramatically changed in terms of being punitive to now restorative and the expectation that te reo Māori, circle time, Mātauranga Māori and inclusive practice would be implemented into the classroom, the teaching participants asserted that these practices were in alignment with their own beliefs.

Summary overview findings – Teachers Round 1 – Round 3

The interview content throughout Round 1-Round 3 indicate degrees of shifts in the teaching participants thinking, theorising and practice in relation to restorative practice as a CRCM strategy. Further, increases in staff confidence in using te reo Māori in the classroom and of the importance of integrating Māori pedagogies into teaching and learning. Self-reflection was identified as an enabler in addressing unconscious practice, and in reflecting on personal teaching philosophies. The participation, partnership and role of parents/whānau in students learning was highlighted as important at the outset of the study.

- **Cultural competency**

In Round 1 data collection staff highlighted the importance of te reo Māori. However, they listed various challenges that interfered with their ability to implement this in their classroom practice. In Round 2, they noted that they were making an active effort to increase the amount of te reo Māori in their classroom and across the school. By Round 3 staff highlighted their awareness of how much they needed to grow their own practice and how much further they had to progress in order to become more culturally competent.

- **Behaviour**

In Round 1 data collection, staff noted that their CRCM approach to students was intrinsic and relationship-centered. In Round 2 data collection, staff noted that they were beginning to implement restorative practices in their classroom practices. By Round 3 data collection, staff had made the shift to include some whole-class reward systems (extrinsic models) as ways of building incentives into daily practice. As a result of approaching behaviour through a restorative lens and by teaching students socio-emotional strategies the staff have noticed a change in the way that the students treat each other across the school.

- **Critical Reflection**

The staff noted that they were enjoying the PLD in Round 2 data collection and that it dovetailed with what they believed as teachers. They noted that it offered them an opportunity to reflect on their own practice, to begin to unpack some of the mindsets that lay beneath their practice and in doing so brought more awareness to their own ontology as teachers influencing

the classroom environment. The teachers noted that this type of reflection wasn't something they could immediately apply but that it engaged them in critically reflective practice where they could begin to work on some of the deeper entrenched beliefs and practices. By Round 3 of the data collection staff were working to integrate collaborative approaches to critical reflection and were continuing to reflect and make changes on their own practice.

- **Being connected brings purpose**

The staff spoke of the importance of working with parents, students and the wider school as a core philosophical approach to teaching and learning. However, in Round 1 data collection, staff noted the challenges they had experienced getting parents/whānau on board. In Round 2 data collection this challenge was still prevalent. Round 3 data collection highlighted that while /parents/whānau relationships had not yet reached the level they desired, staff had created strong working relationships with specialist practitioners across the community and were beginning to build relationships with the other pilot schools. This was perceived as a key success as the teachers felt a sense of connection to the vision of the reform; and they valued the collaboration across the pilot school clusters.

Summary Findings

Across the three rounds of data collection, the findings demonstrate that both the school leaders and the teachers had observed 'some' positive changes in the school culture. In particular, the teachers note their perception of the reduced level of frequency in severe student behaviour within the classroom and across the school. The teaching participants noted the shifts in their own practice as a result of the *Mana ki te Mana* PLD. In particular, in the use of te reo Māori in the classroom and in some instances within their own practice. Like the school leaders the teachers noted the positive impact of feeling more connected to the wider community.

CHAPTER FIVE: WILLOW SCHOOL

Background

This chapter describes the case of Willow Bilingual Primary School in the South Island of Aotearoa NZ. This case study describes the school context, policies and practices. The unique school setting, educational values, worldview and practices within the school is pivotal to situating the case within its sociocultural context and in te ao Māori. Carrying out this research involved spending time within this Indigenous bilingual context. Both non-Māori and Māori teachers taught within the primary school. The case description draws from ERO research reports, school interviews, the Ngāi Tahu website and other tribal resources as well as field notes.

Case Description

Willow school is in the South Island of Aotearoa NZ. Like Mānuka School, Willow School is steeped in traditional Māori history including Māori settlement. Willow school is situated on the outskirts of a bustling city, close to many large lakes and beaches, and the local marae (meeting house). The school itself is a rural, bicultural/bilingual, full primary school (students attend from Year 0 to Year 8). It is a decile 7 school, and has been in operation since 1863. At the time of this study the school roll has approximately 106 students made up of 75% Māori, 17% NZ European, 3% Pacific, and 5% Other ethnicities. The student body is approximately 53% girls and 47% boys. The staff was made up of 10 people.

Historical Context

In the context of te ao Māori, there were Māori territorial war battles in this area. Many Māori were killed by a conquering chief from the North Island of Aotearoa NZ known as Te Raupara (for more information see Carrington, 2008 or Christchurch City Libraries, 2017). The township is the first settlement established by the Ngāi Tuahuriri (a small sub-tribe of Ngāi Tahu), ancestors of Ngāi Tūāhuriri hapū after Ngāi Tahu migrated from the North Island and it became the tribe's largest headquarters (Christchurch City Libraries, 2017).

The pā (traditional Māori fortified village) was built just north of the township by the Ngāi Tahu chief Turakautahi. Turakautahi was the second son of Tūāhuriri, the hapū name Ngāi Tūāhuriri is the name of the sub tribe in this area (Ngāi Tahu, 2016)¹⁵. The pa site is steeped in a wealth of history and culture¹⁶.

Features of the School

The school itself has modern buildings and a rural outlook. There is an early childhood centre that is located on site and the marae is across the road. With ample playground, outdoor fields, warm and inviting classroom environments Willow school is welcoming.

¹⁵ For more information see <http://www.ngaitahu.iwi.nz>

¹⁶ For more information see Carrington, 2008 or Christchurch City Libraries, 2017.

Willow School provides students and their parents/whānau a choice of bilingual or Māori immersion education. With over 80% of the 122 students enrolled identifying as Māori, their parents/whānau have a strong drive to ensure their children grow up strong in their identity while valuing the unique bicultural Aotearoa NZ heritage amongst the Pākehā, Pasifika, Asian and British/Irish ethnic identity students. Only a small number of whānau reside in the local area, most parents drive to have their tamariki/children attend. There are six classrooms where te reo and tikanga Māori at level 2 and level 3 immersion is offered (School leader interview). There are four Whitireia¹⁷ classrooms where more intensive te reo Māori and tikanga Māori with kaupapa learning programmes are planned within the Māori curriculum. The immersion and bilingual classes have full curriculum and assessment measures in place.

Relationships with Whānau and the Wider Community

Parents and whānau are partners in their children's learning and whānau meetings are scheduled each term. The school principal elaborated on the role of kaupapa Māori as a Kura Kaupapa Māori pedagogy. She noted that:

[...] four classes [are] at level two immersion, which is teachers speaking 50% to 80% of the day and two classes at level three which is 30% to 50% of the day instruction language from the teachers [...] The teachers do their own assessments but the leader leads all the development of taha Māori. I go around the class and observe and support and appraise staff (Annie).

Having close connections with the local marae the school enjoys a close relationship with Te Rūnanga o Ngāi Tūāhuriri. Te reo me ōna tikanga Māori – the Māori language and cultural practices - are an integral part of the school identity and is the medium through which teaching pedagogy is organised and valued. All children at Willow Kura learn te reo Māori me ōna tikanga. There is a community preschool on site. ERO (2014) noted that, “Students benefit from meaningful learning experiences from within the local community, the marae and beyond, for example, attending regional Māori education celebrations” (ERO, 2014). ERO goes on to note that, “the schools vision for biculturalism and strategic development is closely aligned with local iwi aims for building whānau capability in te reo me ngā tikanga Māori” (ERO, 2014).

Behaviour Policies

The behaviour philosophy of the school is organised around a relationship management approach where the core beliefs of the school are founded on the schools mission and values. The relationship management document emphasises the inclusive, restorative relationships approach to behaviour management. Weekly circle time is required to be timetabled into the class as well as accessing outside support networks where necessary for individual students. Restorative practices is advocated as necessary to teach social skills and to manage behaviour. When conflict occurs a restorative learning approach is advocated. Staff training in *Restorative Practice* is required for all new teachers who are guided to use the pyramid of restorative

¹⁷ Te Reo Māori name for higher level te reo Māori language immersion classrooms.

practices to teach social skills. Rewards for students are based on school values, restorative practice is used and hui is planned focusing always on how to heal the situation.

Education Review Office Report 2011

ERO reported that the students at Willow School learn and play in a positive inclusive environment and that respectful relationships between staff and students are evident. They noted that the principal and staff focus on increasing student achievement levels in numeracy and literacy. The students are mostly achieving at the expected levels in relation to the *National Standards*. In 2011 ERO highlighted that students are guided through the interactions of clear expectations for both behaviour and learning and minimise off-task behaviour. ERO highlighted that students could have a greater degree of self-regulated learning, programme evaluation could be improved through the use of the teaching of inquiry model and that reporting individual student progress to the board would support targeted students. ERO highlighted the need for further te reo Māori assessment tools and the timely nature of reviewing the schools vision in alignment with building staff capability.

Education Review Office Report 2015

In 2015 ERO reported on the learning, curriculum and sustainable performance of the school. ERO noted that the students benefited from the school's relationship with the marae and that the board of trustees BOT and staff were continuing to build programmes that support student achievement while also developing their bilingual skills and identity. They noted the progress since the 2011 ERO review and, in particular, improvement in how teachers evaluate the impact of teaching, the monitoring of progress, development of te reo Māori assessment tools, and self-regulated learning programmes. ERO commented on *the Huakina Mai* PLD programme:

A professional development programme implemented in 2015 reinforces the Māori values of school and community and supports students' social development. This links strongly to school and community values. Students spoken with by ERO were able to describe the school's values and how these are used in class to guide interactions and relationships (ERO, 2015).

ERO highlighted areas for the teachers to work towards increasing the connection between student learning outcomes and progress required for students identified as being 'at risk' as well as evaluating teacher effectiveness. ERO also highlighted the importance of the school continuing to maintain the identity of the school. However, they did not highlight any severe concerns that would cause them to review the school earlier than the three year cycle.

Case Summary

This brief description of the context of Willow School has highlighted the unique setting of the school and the relationship values based framework that underpins teacher practice. A key feature of the decision to

engage in *Mana ki te Mana* PLD was the intention to strengthen existing policy and practice and to learn new Māori CRCM strategies to support teachers in their classrooms.

The next section discusses the findings from data collections undertaken at the initiation, implementation and institutionalisation phases with both the school leaders and teachers.

Key Findings Overview

In this chapter the findings are presented from the perspective of each group of participants, the school leaders and teachers. Each set of participant group of findings from the interview data are presented as a collective after each round of data collection – Round 1, Initiation, Round 2, Implementation and Round 3 Institutionalisation. School leaders were interviewed at two rounds Round1 and Round 3, and teachers at Round 1, Round 2, & Round 3. At the end of each participant section, a summary of the findings across the three rounds is described.

The findings presented in this chapter are level three categories for each of the participant groups. As described in the methodology chapter these categories have been organised according to grounded theory (Charmaz, 2000); that is, the participants' own words are used as part of a complex coding strategy referred to as content analysis (Krippendorff, 2004). The percentages of the content analysis (noted in the findings section) refer to the statistical significance of the content units of each theme discussed by the collective participants in each round. The decision to analyse the findings within each school as a collective group was to protect the anonymity of the participants. The school ERO reports were analysed pre *Mana ki te Mana* and post *Mana ki te Mana* where appropriate and have been included as part of the case study description.

This chapter outlines the findings only: a full discussion of the implications, significance and theoretical nuances are detailed in the discussion chapter. Thematic findings have been presented in the words of the participants and where appropriate have a bicultural name next to the findings.

School Leaders – Round 1 Key Findings

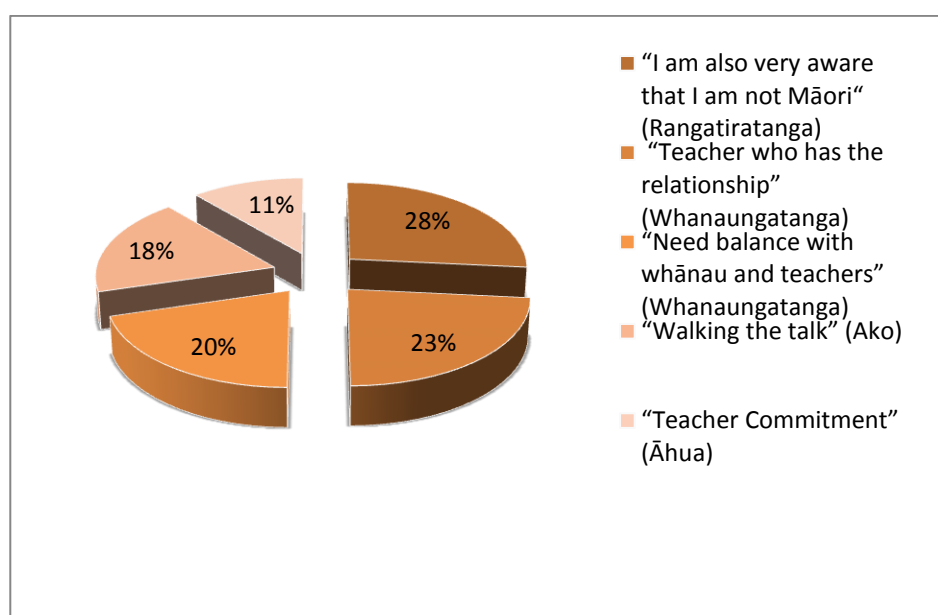


Figure 5-1: Willow School Leaders

Table 5-1: Willow School Leaders

Category	Rank	%	Dimension Coding
"I am also very aware that I am not Māori" (Rangatiratanga)	1	28	Leadership Style
"Teacher who has the relationship" (Whanaungatanga)	2	23	Relationship Based Behaviour management
"Need balance with whānau and teachers" (Whānau)	3	20	Role of Whānau
"Walking the talk" (Ako)	4	18	Teaching and learning pedagogy
"Teacher Commitment" (Āhua)	5	11	Professional learning

Summary overview– School leaders Round 1

Overall, the interview content discussed included: leadership style (28%), relationship based restorative approach to behaviour management (23%), the role of whānau (20%), teaching pedagogy (18%) and the impact of PLD (11%). A quarter of the findings were made up of what the school leader perceived was a good fit between the culture, school vision and the theoretical positioning of *Huakina Mai* and the PLD framework *Mana ki te Mana*. With the pilot project being community-centered and whānau-driven this fitted well with the core values, and vision of the school. Moreover, the leaders described their perception of the focus of the ontological professional learning component as aligning to the school leaders' personal beliefs and values about classroom practice. Growing Māori leadership in the school through the PLD was identified as a key objective of the decision to take on board the pilot programme. There was the perception from the principal of the need for the school and kaiako (teachers) to "walk the talk" (Annie). While the school was already operating from a te ao Māori worldview, and had a restorative and

relationship-based approach to behaviour, the school leaders were keen to ensure that the theory and vision continued to be transformed into practice. The third largest theme, with 20% of the findings, was the importance of maintaining a balanced approach between the parents/whānau and teachers/kaiako as partners in the learning of the children. There was a concern raised by the leadership team that the partnership model was currently ‘out of balance in terms of whānau expectations’ and the school would benefit from parent/whānau-centered PLD where teachers and teachers/kaiako embraced a shared way of working. The fourth largest theme, made up of 18% of the findings, was the values-driven school culture and relational approach to behaviour. While the principal noted that there were “low numbers of extremely difficult behavior” (Annie), she felt that the school would benefit from having their behaviour philosophy and practice revisited and in particular reinstating regular circle time within the curriculum. The fifth theme discussed was the enthusiasm at having a Māori behavioural professional learning and development model taught onsite and led by Māori practitioners, a first of its kind. The leadership team believed in their staff and supported commitment to working on their personal and professional ‘selves’. The school leaders noted that ‘no one knows everything’ and that all of the practitioners are continually learning.

“I am very aware that I am not Māori” (Rangatiratanga)

The largest theme, 28% of the findings, was the perception of the importance of growing Māori leadership within the school. The school leaders asserted that, while there was a mix of Indigenous and non-Indigenous staff, they believed that it was important that all teachers have a deep pedagogical understanding of the nature of their own identity, language and culture and the impact this has on their practice. The leaders discussed their perception that, through the professional learning of *Mana ki te Mana*, the teachers would have the opportunity to strengthen their collegial and collaborative practice across the school. Establishing a strong working relationship between Indigenous and non-Indigenous staff was articulated as a clear aspiration.

“Teacher who has the relationship” (Whanaungatanga)

The second largest theme (23%) the school leadership discussed was the school-wide behaviour management system that was based on a relational approach. However, while the school was currently operating from a relationship-based approach to behaviour management, there was an extant need to strengthen this core practice, namely at the senior school level through supporting the students into tuakana/tēina role modelling. This they believed would be a solution to reducing some of the top-tier problematic bullying. Furthermore, they noted that they would like to see circle time more firmly implemented into the curriculum as it was originally intended. The leaders saw the initiation of the programme as a review of both the theory and practice of Restorative Practice. The school would support the systems changes necessary to ensure that the behaviour management theory was enacted in practice. A school leader elaborates:

So the school approach to behaviour management is values based and then in more recent years, restorative and so I think the key to that is the day-to-day classroom practice and I'm hoping in *Mana ki te Mana* we can bring some of that out (Annie).

Moreover, the leaders highlighted that they prided themselves on having low suspension and exclusion rates, and that restoring the relationship was the most important value in the school's approach to BM. In order to keep a strong relational focus the leaders noted that they 'looked for the teachers who had the relationship' with the student as part of the initial strategy of managing very challenging behaviour. She elaborates:

We do send children out when necessary, like it might be in the room just quietly or it might be with a teacher next door. [...] We often look for who's the teachers with the great relationship you know like there could be at one stage in our senior class. We've done a little bit of having them working in my office, very rare. One child in recent years another one at the moment because that's the way to keep them here and keep them safe (Annie).

The leadership team articulated their enthusiasm for re-establishing restorative practice across the school, for building regular circle time into the curriculum and for building a student leadership component of restorative practice into the school behaviour policy and practice.

"Need balance with whānau and teachers" (Whānau)

The school leaders discussed (20%) the unique partnership the school has with the community, mana whenua (local hapū), the marae, and parents/whānau and how this partnership has steadily grown over the past twenty years. The leaders described that at this point in the evolution of the school there was a need to support the whānau to collectively work together for the vision of the whole community. From the perspective of the leaders, a disproportionate amount of whānau weight and opinions is invested through the level of personal involvement in the children's interpersonal relationships. The leadership team discussed the double-edged sword of having a strong whānau community and the need to maintain balance. They noted that, while it was a highly valued relationship, there was a strong focus on ensuring positive engagement between parents/whānau and teachers/kaiako.

I am concerned though because I think the staff feel we're getting a bit of whānau voice repeated back in quite a negative way in some ways. And I feel that we are concerned that we do want whānau voice, we do want to listen, we do want to honour taha Māori but we are teachers so it's getting that balance and that is what crucially important that our board has governance training and in terms of governance, in terms of kura (Annie).

For the leadership team, working with parents/whānau in a positive, proactive and *Mana ki te Mana* relational-based manner was pivotal to realising their long-term vision of creating a strong connected partnership model with parents/whānau within the school, community and wider iwi.

“Walking the talk” (Ako)

The school leaders described (18%) their current philosophical positioning in terms of being a kaupapa Māori-based school and their enthusiasm for having *Mana ki te Mana* professional learning and development for the staff. *Mana ki te Mana* as a whole-school Indigenous professional learning behaviour initiative aligns with the school values, complements the school philosophy and is, from the perspective of the leaders, an opportunity to strengthen teachers’ theory and practice:

This is why *Mana ki te Mana* is the perfect fit – I don’t have to go away to some professional learning and come back and educate the team and make it fit to a ‘Māori way of being’. It is Māori, it works with community and it is driven by kaupapa Māori values (Annie).

While the school already operates from a relationship-based philosophy the opportunity to have a kaupapa Māori professional development programme reinvigorate practice and to provide support for teachers was an opportunity to continue to ‘walk the talk’.

“Teacher commitment” (Āhua)

The leadership team expressed (11%) that while they acknowledged that embarking on a whole school behaviour professional learning project comes with its challenges, they believed that the teachers would be willing to ‘put in the work’ to learn and apply new skills. Similarly, the leadership team asserted their willingness to implement new systems and processes to support the professional learning. The leaders asserted their belief in their team, noting that the teachers had an innate passion for their practice and were committed to lifelong learning:

Mostly, most of them just go the extra mile all the time because it’s who they are and what they believe in [...] I think we’ve got to make it clear from the start that none of us know everything even though we have pedagogy and theory its Māori that puts us all on the same page (Annie).

The school leadership team discussed their belief in teachers taking responsibility for their own practice and in particular their role as practitioners supporting all children including those with high needs. A leader elaborates:

A teacher aide is useful but in the end it’s us [...] and the teacher aide shouldn’t be the one doing all the mahi with the kids with all the learning and behaviour difficulties because they’re not trained teachers. We accept that as teachers we are the ones that have to change. We can’t rely on someone from the outside coming in, our teacher aide procedures reflect that (Annie).

The leaders asserted that embarking on *Huakina Mai* - and in particular the PLD component *Mana ki te Mana* - provided them with an opportunity to strengthen and breathe life into the curriculum documents through the teachers’ commitment to lifelong learning. That is, rekindling the theory of the school mission and goals and ensuring that espoused practice of ‘living the values’ was articulated in the classroom

practice. A leader further elaborates: “I just keep saying it every year, every school has a wonderful mission statement and values but walking the talk is most important” (Annie).

Leadership team summary Round 1

The leadership data shows the motivation of the school leaders for embarking on the *Huakina Mai* pilot programme was to renew teacher enthusiasm, revisit the gap between espoused practice and actual practice and strengthen teachers and whānau relationships. The school was significantly advanced in comparison to the other two case study schools in terms of being versed in kaupapa Māori pedagogy and te ao Māori. However, there was a need to balance the impact of whānau and establish a ‘way of working’ that was reflected in both children’s and teachers’ behaviour. *Mana ki te Mana* offered a way to set direction for increased leadership while also enabling practitioners to build on their own personal and professional identities.

School Leaders - Round 2 Key Findings

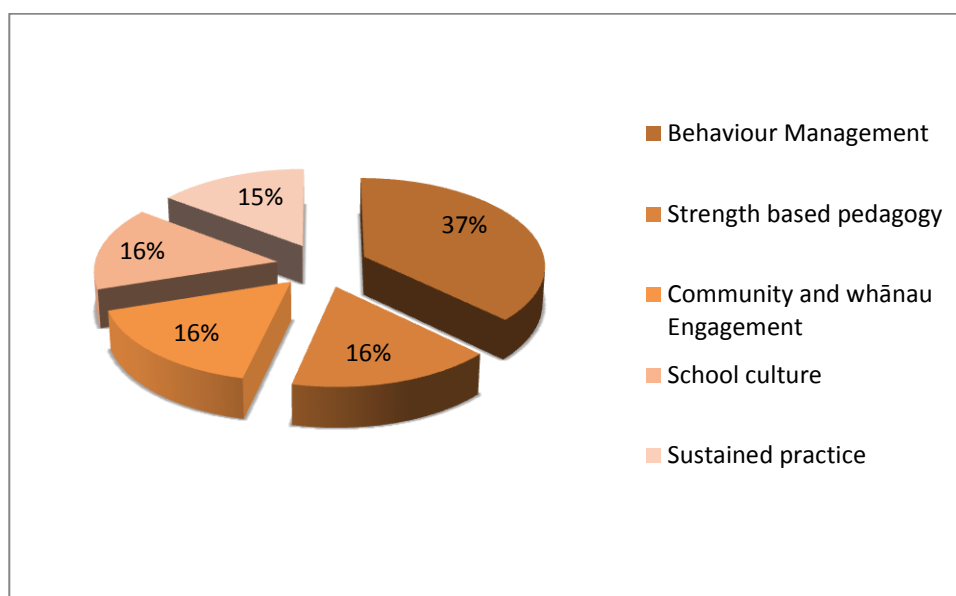


Table 5-2: Willow School Leaders

Figure 5-2: Willow School Leaders

Category	Rank	%	Dimension
“Keeping moderate behaviour at bay” (Ako)	1	37	Behaviour Management
“Teachers are looking for the positives” (Manaakitanga)	2	16	Strength based pedagogy
“Whānau engagement not as high” (Whanaungatanga)	3	16	Community and whānau Engagement
“We are paddling and soon we will be able to swim” (Rangatiratanga)	4	16	School culture
“Looking forward to next year” (Kotahitanga)	5	15	Sustained practice

Summary overview School leaders Round 2

Overall, the interview content discussed included: restorative practices (37%), teaching pedagogy (16%), the role of the wider community and parents/whānau (16%), paddling soon to swim (16%), and looking forward to next year (15%). The findings from Round 2 interviews with the school leaders were focused on the current school-wide approach to the whole school behaviour management and, in particular, the collective playground management strategy implemented as a result of the PLD. The staff spoke of the various behaviour policy, systems and strategies teachers and staff had implemented and of how successful these had been in beginning to build a school climate that valued emotional literacy and actively taught and celebrated behaviour that was in alignment with the school-wide values. While there is ongoing concern about how better to manage the top-tier children, staff believed that the implementation of the whole school playground behaviour approach was keeping a lot of ‘moderate behaviour in check’. Furthermore, 16% of the findings were made up of the positive impact the professional learning has had on the whānau relationships in the school. A further 16% of the findings focused on the perceived impact the professional learning on kaiako practice, particularly in regard to shifts in attitude and deficit theorising. A final theme highlighted by the school leaders (15%) was the importance of the facilitators’ presence in the school, the strong trusting relationship, and that they were looking forward to sustaining and consolidating the key learning of the PLD in 2016.

“Keeping moderate behaviour at bay” (Ako)

The largest topic (34%) is the school leadership team speaking of the initial behaviour management goals they had hoped to achieve, which were to build upon the current school-wide systemic and classroom management practices (restorative, relational, values) and to reduce the level of bullying. The leaders noted that there is ‘no quick fix’ and they are still working hard with a group of Year 8 students exhibiting high-end behaviour challenges. For them, the PLD influenced some significant shifts in teacher practice and allowed them to implement strategies both within individual classrooms and across the school. In particular, the school-wide collective behaviour, and token economy, along with the teachers’ circle time, was attributed to “keeping moderate behaviour at bay” (Kate). A leader elaborates on the whole school playground approach to recognising the positive core Māori values the children are exhibiting, noting

[A]ll of this term we’ve introduced a playground incentive. We used to do it years ago, we used to do kare koura but what we’ve done is we’ve pinned it on our values. So as we hand out our gold cards we tell the children why, so for example I just gave out eight in the sandpit because those eight kids in the sandpit they just, there was no throwing sand on each other, there was no get out of here, they just had great fun together and so I went up and I’d written out all their names and then I went up and I said I’m going to give you all a kare koura because your whanaungatanga is beautiful, you’ve been treating each other as if you’re one big happy family and playing nicely together (Kate).

The staff noted that through the professional learning of *Mana ki te Mana* teachers implemented hui whakatika, an Indigenous Māori restorative practice (Macfarlane, 2007), reinstated both circle and proactive circle time into the weekly curriculum timetable and were actively teaching emotional literacy and values-driven behaviour within the core curriculum subjects. A leader elaborated:

Yes. Different kinds of circle time. It's written into timetable expectations it always has been but it's been – circle time in a restorative practice is not new to this school but because of it's doing the sustaining, the retraining and the rethinking (Annie).

On top of the playground intervention, the school leaders self-reported an improvement in classroom behaviour. They noted that while they experienced some difficulty across the senior school with Year 7 and 8 students they feel that they implemented the most appropriate systems to support them to learn self-regulation and to positively contribute to the tuakana-teina (senior student looking after younger student) leadership programme. They note:

So the idea at the beginning of the year of building up teamwork was a great one. We don't have any huge issues in the playground and I think we're keeping a lot of perhaps low-risk moderate-risk things at bay because of the classroom management and the playground management (Annie).

For the school leaders, creating a strong relationship with the children was imperative to shifting the school culture and improving the challenging behaviour in the senior school. Although some concern over how to manage the very severe behaviour needs of students persisted, there was an increase in positive behaviour across the school.

“Teachers are looking for the positives” (Manaakitanga)

The school leaders articulated (16%) their perception that a core element of the shifts in behaviour was attributed to the shifts in teacher perception. School leadership identified a core component of the positive shifts in children's behaviour as a shift in teachers' attitudes through the focus of *Mana ki te Mana* PLD. Taking a whole-school approach to reducing playground behaviour incidents and taking the time to notice and name positive behaviour as well as celebrating with a tangible whole school reward system had contributed to the overall shifts they were experiencing. The school leaders believed that the collective approach combined with a determination to focus on the positive dramatically reduced the large amount of 'moderate' behaviour incidents and had created a shift in the teachers' attitudes, and perceptions. A leader elaborated:

And, of course, because their kare koura in the playground are working so well we're probably giving out less because it changes our focus from looking for the good, you know instead of looking for the bad we're looking for the good but the good's happening all the time (Kate).

Across the leaders, there was an evident shift in teacher perceptions towards noticing and celebrating positive value-driven behaviour, and actively teaching emotional literacy and positive behaviour. Working

together as a collective to shift the focus from what's not working to what's working well, in alignment with the core values of the school, had supported the teachers to shift in their perspectives and practice.

“Whānau engagement not as high” (Whanaungatanga)

The school leadership team noted that (16%), a goal of embarking on *Mana ki te Mana* was to establish a strong positive partnership with parents/whānau, they still had some work to do in order to reach this goal. While the initial response from whānau was high in terms of their participation in the parents/whānau-based PLD, subsequent PLD sessions were less well-attended. This was attributed to a variety of different reasons: “the only reason numbers aren't as high really is some of the people I'm thinking of have now got jobs. So people in the workforce, it's hard for them to get to meetings” (Kate). However, leadership noted shifts in knowledge in the core group of whānau that have been attending throughout the year:

The whānau engagement is high, not as high as it was at the start when they all came along but a steady group coming to all the meetings and at the start people were very interested in sharing their own family problems but now it's turning more into hearing what we're doing at school and how they can follow up at home (Kate).

While the whānau PLD participation waned, the leaders believed that whānau were kept informed by the students and other whānau. A participant elaborated:

I have been told from parents that their children talk about circle time at home so they think it's important because they're hearing about it. While the whānau relationships within the project were not as strong as they had first anticipated, the level of collaborative practice across the *Mana ki te Mana* pilot schools had grown. The school change team was working with whānau and board members and they were positive that change would continue to spread (Kate).

“We are paddling and soon we will be able to swim” (Rangatiratanga)

The school leadership team spoke (16%) of the importance of forming strong trusting relationships with facilitators coming into the school setting and teaching the teachers. The leaders described the importance of working together to build strong relationships, to put the right systems, processes and organisation into place to ensure that the professional learning is culturally and contextually compatible with the school setting. On top of the challenges faced when implementing new practice, the school leaders were aware of the mātauranga Māori setting and how there was an increase in the teachers' planning time and work load. Translating Western tools into Māori added more work to the teachers' already very busy schedules.

I'm very aware at this time of the year that our teachers also plan for te reo Māori. They're doing things other schools aren't doing. Whereas if we can pick up those cards, look at them and say this is what I'm doing then that will help. And, then, maybe next year we will look at [this other stuff], we will plan our own (Annie).

Evident across the school leaders was the notion that they were on the journey in terms of reaching their intended outcomes. They noted they had made significant shifts in school-wide approaches to supporting children to acquire emotional literacy skills, to model and practice positive behaviour, and to self-manage challenging emotions. They also noted the positive tuakana-teina leadership programme established in the senior school and that teacher perceptions were beginning to shift from a functional deficit view to an agentic view; that is, teachers were taking responsibility to create the conditions for students to achieve a sense of academic and social success (ako). Working as a cluster of schools, was supporting the school and teachers to grow in their best practice methodologies through forming collaborative partnerships. While these changes had at times challenged processes and tested assumptions, the leaders felt that they were “in the water and paddling” (Annie) and would be ready to swim in 2016.

The senior leadership team discussed the importance of the facilitators building a strong trusting relationship with the schools over the course of two years to ensure that the organic process of understanding the unique context and setting continues to mirror the unique needs of the school. They noted in particular that having an outside person lead the professional learning helped the leadership team and whānau to collaborate in the steer the school. They also noted that, while they had not remedied all of the school challenges, the first year was really about building the relationships, “It was easy to establish but if we’re talking about relationships being the most important thing you’ve also got to allow time for that to flourish” (Annie).

“We are looking forward to next year sustaining and consolidating” (Kotahitanga)

The school leaders spoke (15%) of the importance of consistency across the staff when implementing a school change initiative and the importance of having supportive facilitators and their regular presence. While they had worked hard to establish new systems across the school the level of high staff turnover, relievers and support workers added a further challenge that needed to be accounted for in the long-term sustainability of the change model. A participant elaborated:

I think for staff coming in brand new, two teachers have been out of the country, one has been in another school working part time. I think for them quite a shift in the way we’re managing behaviour because I think at the start I was hearing ‘oh - what is the consequence, what is the result, they’re just getting away with it’ and I thought they don’t get us yet, but now they do you know. The difficulty with that has been and it’s nothing to do with *Mana ki te Mana* it’s to do with us is when you bring in two teachers throughout the year to do a job share our staff meeting date didn’t suit them very well (Annie).

The school leaders noted that they were looking forward to “sustaining and consolidating” (Annie) next year. They noted in particular, that there will never not be children who need extra support. Each year the dynamics change, but they believed through the support of *Mana ki te Mana* and whole school reform

Huakina Mai (systems, processes, organisation and staff professional development) that they will achieve their aspirations of building culturally competent classroom managers.

Summary overview findings – Leaders Round 1 – Round 3

Based on the findings from Round 1 and Round 2, the school leaders highlighted that the process of changing teacher practice takes time and that when teachers begin to focus on noticing positive qualities and behaviour the school climate begins to shift. The leaders noted that while positive gains had been made in terms of parents/whānau attending PLD more effort is required in building relationships for long term sustainability. Leaders described notable positive shifts occurring specifically around the use of whole school rewards, restorative practice and in reinvigorating teacher relationship based philosophy.

- **Teachers focusing on the positives**

Based on the data analysis there appeared to be significant shifts in perceptions of the school leaders in terms of the teacher practice. Teachers moved from functional deficit theorising of student behaviour towards taking an agentic role and focusing on positive strategies to teach behaviour through a relational values-based approach.

- **Shift in playground behaviour**

Based on the perceptions of the school leaders, staff noticed a positive shift in whole school behaviour during recess. They attributed this to the whole school restorative behaviour management approach, including the leadership intervention of Year 7/8 students.

- **Role of whānau**

Based on the perceptions of the school leaders, there appeared to be a shift in the role of whānau towards how they understood challenging behaviour. While there was more work to do to support whānau to attend PLD meetings, the staff were positive that shifts were occurring in the power dynamics between staff, students and parents/whānau.

- **Consolidating and sustaining**

A noticeable feature discussed by the school leaders was the future focused perspective of sustaining and consolidating practice.

This section discussed the key findings from the school leadership team taken at Round 1 initiation and Round 3 institutionalisation of the whole-school reform, *Huakina Mai*. The next section looks at the findings from the teaching participants across three rounds of data collection.

Teachers: Round 1 Key Findings

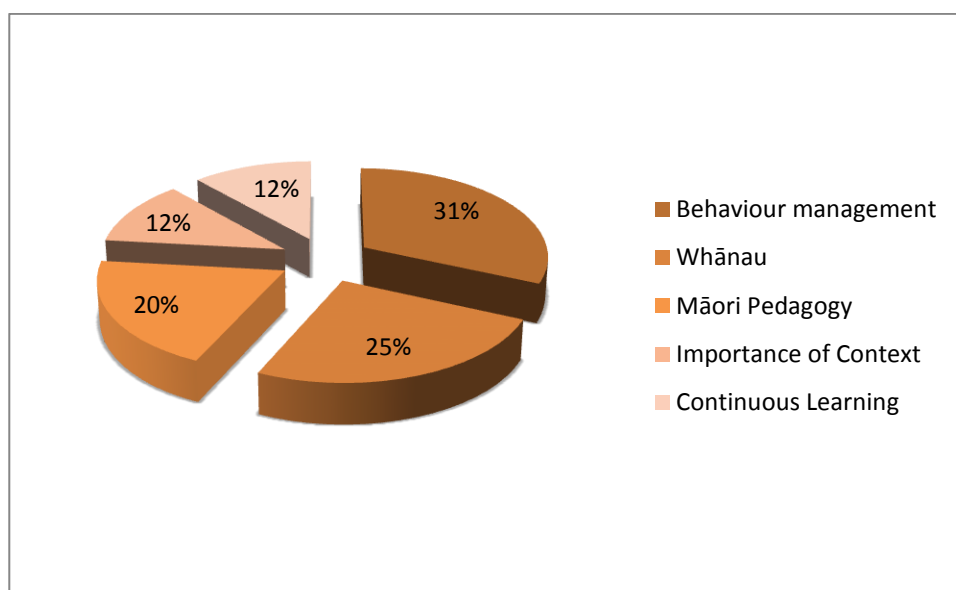


Figure 5-3: Willow Teachers

Table 5-3: Willow Teachers

Round 1 – Level 3 Categories	Rank	%	Dimension
“Living our values” (Tikanga)	1	31	Behaviour management
“Whakapapa as a source of richness” (Whakapapa)	2	25	Whānau
“Mātauranga Māori as an enabler” (Mātauranga)	3	20	Māori Pedagogy
“All roads lead to Willow” - (Marae)	4	12	Importance of Context
“Learning never ends” (Ako)	5	12	Continuous Learning

Summary overview – Teachers Round 1

Overall, the interview content discussed included: values based behaviour management (31%), the impact of whakapapa (25%), the role mātauranga Māori pedagogy (20%), impact of context (12%) and the importance of continual improvement (12%). More than 50% of the findings concerned the importance of the school values and of taking the time to get to know each child within the class, their personal whakapapa, and their family whānau cultural heritage. Building strong working relationships with each child’s parents/whānau and the wider community was perceived as an integral core belief of teaching at Willow School. Furthermore, 20% of the round 1 interview content comprised of the importance of te reo Māori Indigenous language: place-based pedagogy, mātauranga Māori curriculum and of the unique contextualised setting that the school is situated within the larger South Island of Aotearoa NZ. Participants discussed their perception of the marae being an enabler to the students learning (20%). They also referred to the teacher/kaiako belief and commitment to lifelong learning as critically reflective practitioners (12%).

“Living our values” (Tikanga)

The largest theme, making up over 31% of the findings, discussed by the teachers at Round 1 data collection, was the importance of the school values underpinning and embodying all aspects of the teachers approach to the children’s learning and behaviour management strategies. They discussed specific strategies and stressed the importance of using varieties of approaches, such as the use of ‘whakamana enhancing positive behaviour’, using collaborative relationships with whānau, and using te reo Māori. For the teachers working in this context, a values-driven school philosophy grounded in te ao Māori informed teacher behaviour, provided a consistent context for role modeling values and behaviours, informed the learning and curriculum choices. A teacher elaborated, “So it’s constantly reminding the children that we have these values and we actually have to live them” (Kate). They discussed the nature of “managing behaviour and feeding in those core values, like manaakitanga and aroha, whanaungatanga” (Kate) as a way of regulating how they were endorsing what is an appropriate way to behave. The ubiquitous acceptance of Māori values as core to the schools normalised the context for appropriate behaviours, providing alignment with the school, community and whānau ethos.

“Whakapapa as a source of richness” (Whakapapa)

The second largest theme discussed by the teachers, made up of 25% of the findings, was the theoretical orientation to whakapapa (cultural heritage) and working collaboratively with the parents/whānau and wider community. They discussed the importance of ‘getting to know the children as individuals’, understanding their unique family home environment and, where appropriate, their unique ‘whakapapa’. A teacher elaborated:

It’s all about knowing where they come from, their family. They are not blank slates [...] they come with their own knowledge, whakapapa, passions, talents, who they are and where they come from. (Cleo)

The teachers noted that respect, routine, relationships, and expectations are integral to the successful daily culture of their classroom and to supporting pro-social behaviours. The intimate relationships with the tamariki, whānau and wider community were what they most valued as teachers. Due to the structural arrangement of the school (mixed class-level teaching), they often had the same child for up to four years. Teachers saw that this continuity contributed to a strong relational bond with the children and whānau. A teacher elaborated on the importance of the longevity of relationships and finding ways to connect with each student: “Whereas you go, I am going to have you for another four years so I am going to have to love you” (Leah).

“Walking in two worlds Mātauranga as a source of richness”¹⁸(Mātauranga)

The third largest theme (20%) discussed by the teaching participants was the importance of mātauranga, (the role of te reo Māori language in classroom management and the importance of a te ao Māori curriculum) in underpinning teachers teaching philosophy. Teachers expressed their passion for te reo Māori as a language, for the mātauranga curriculum, and in some instances their personal commitment to enhancing their Māori language acquisition through regular professional learning courses (e.g., *Mauri Ora*¹⁹ and *He Papa Tikanga*²⁰). The teachers located themselves on a continuum from being completely fluent to still learning. Te reo Māori was an active and integral part of their teaching philosophy and practice. Evident across all of the teacher participant interviews was the motivation to continue to become competent bicultural practitioners, including the ability to ‘walk in two worlds’. All of the participants agreed that they had chosen to work at the marae-based school because they not only had a ‘love’ for the language but the entire pedagogical philosophy.

“They say all roads lead to Willow” (Marae)

The fourth largest theme (12%) discussed by all of the teaching participants was their passion for teaching at a bilingual school utilising Māori pedagogy. The staff described the role of the marae as an enabler in normalising all things Māori. A participant elaborates: “We’re teaching it on the marae, it’s in context, it’s not something that sits outside or just role playing in the classroom” (Cleo).

The non-Māori teachers interviewed noted that being non-Indigenous teachers working in a ‘Pa-school’ meant that they continued to seek support and advice on things Māori from their tuakana (elder) and that they were respectful of this relationship. The non-Indigenous staff acknowledged that the value system that they grew up with was different to a te ao Māori value system of the school but that, for them, teaching at this school articulated the values they sought to integrate into their own lives. For non-Indigenous staff, teaching at the ‘Pa-school’ was perceived as ‘not a job’ but ‘a way of life’.

“Learning never ends” (Ako)

The fifth largest theme (12%) discussed by the teachers was the perception of the challenging behaviour in the senior school. The staff described their desire to reduce bullying and to acquire more behaviour management strategies. A teacher noted:

We’ve got I think bullying is in every school; you can’t get away from it. I think we’ve got a group of kids who are bullies to put it mildly. I definitely think there is definitely, but there’s a

¹⁸ *Mātauranga Māori* – Māori ways of knowing and being. Māori knowledge including Māori historical beliefs, values and behaviours. For more information see Macfarlane (2012).

¹⁹ *Mauri ora* is a program about Aotearoa NZ history especially cultural knowledge and is designed for Māori and Non-Māori. For more information see <http://nzap.org.nz/becoming-bicultural/mauri-ora/>

²⁰ *He Papa Tikanga* is a program designed to be learnt at home and focuses on Aotearoa NZ, and te ao Māori within a historical framework. For more information see <https://www.twoa.ac.nz/Nga-Akoranga-Our-Programmes/study-from-home/Certificate-in-Tikanga-Maori-Homebased>.

definite group in the seniors that aren't known for their lovely friendly personable attitudes (Raquel).

While the teachers acknowledged the challenges associated with managing behaviour needs, they also discussed the nature of their own personal learning journey and their belief in their responsibility to keep learning and growing in their own practice.

The teachers placed importance on learning new strategies working with challenging behaviour that were steeped in kaupapa Māori pedagogy. The core philosophy and key professional learning, as they understood, was consistent with their own personal and school wide values. The teachers expressed aspirations for the PLD supporting them to undertake professional learning aimed at deepening their theoretical understanding and practical implementation of behaviour management. Important to the teachers was consistency across the teaching team while readdressing whānau relationships within the school.

Teachers: Round 2 Key Findings

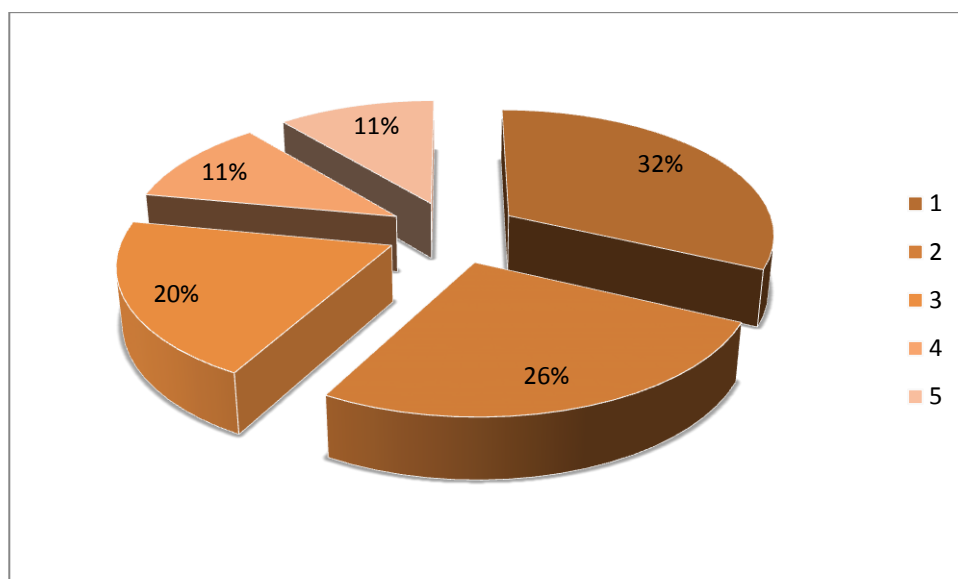


Figure 5-4: Willow Teachers

Table 5-4: Willow Teachers

Category	Rank	%	Dimension
“Need more PD and CR behaviour management strategies” (Akoranga)	1	32	Severe Behaviour Strategies
‘Whānau conversations more open’ (Whānau)	2	26	Parents/Whānau
‘Gang mentality (Rangatiratanga)	3	20	Behaviour
‘We have to look at it from a Māori perspective’ (Whanaungatanga)	4	11	Māori Pedagogy
‘It’s not a problem it’s a learning point’ (Ako)	5	11	Teaching and Learning

Summary Overview – Teachers Round 2

Overall, the interview content discussed included: the need for more CRCM strategies (32%), the role of parents/whānau (26%), student behaviour (20%), teaching pedagogy (11%), the simultaneous role of teaching and learning (11%). A quarter of the findings noted by the teachers concerned the need for more culturally responsive behaviour management strategies and a cohesive school-wide approach to managing behaviour. For the staff at Willow there are a number of significant variables that had impact on their practice throughout 2015. Three new staff members needed to be integrated into their six-teacher team. Two of the new teachers are new to the classroom; one is a beginning teacher and the second teacher has returned to the classroom after an eight-year period of being a specialist support person in school; the third teacher returned as the deputy principal and junior teacher but has since moved into a full-time leadership position. Two relief teachers share the junior teaching job. In essence, the school has three new teachers and two new relief teachers.

Reflecting on the interviews in 2014 and the aspirations of the three senior teachers, staff reflected on their desire to have a school-wide, consistent behaviour management approach. However, they expressed their concern and desire to have support to integrate strategies in response to increasingly challenging behaviour. The staff felt that there had been an increase in the level and degree of challenging behaviour since the beginning of the year. At times, they felt unequipped to handle the severe and challenging behaviour in the context of a large class. While they were aware that they were a ‘Pa-school’ that had established a firm grounding in mātauranga ‘values’-driven relationship framework, they emphasised that they were hoping to strengthen this core behaviour philosophy across the teaching team.

Moreover, over 25% of the secondary findings related to the importance of understanding the historical context of the school and the challenges of working with the whānau and the wider community in managing severe and challenging behaviour. The importance of the relationship between the children and the teacher, especially the ‘mana’ of the teacher, was acknowledged as central to a relationship-based approach to behaviour management. Prior to *Huakina Mai*, Willow School had implemented a sociocultural relational approach to behaviour management and had established a restorative behaviour

approach. However, the teachers stressed the importance of up skilling new teachers and applying a consistent approach across the school. The themes that emerged from Round 2 of the data collection reflected the initial aspirations of teachers and highlighted the importance of tangible hands-on behaviour management strategies.

The final 40% of the findings were made up of the teachers' core learning of *Huakina Mai* in terms of a Māori worldview and specifically and intentional teaching behaviour to students through a strength-based lens.

“Need more PD and CR behaviour management strategies” (Akoranga)

Similar to Round 1 interview data, the teachers described the values of the school as the foundations for their behaviour management approach. This theme made up over 30% of the findings. There was a strong overlap (four out of the five teachers) across the teaching participants to have more support in implementing new culturally responsive teaching strategies as part of integrating *Mana ki te Mana* into the school relationship management approach. Further still, the teachers highlighted the need to build consistency across the teaching team. Evident across the interview data was the contrasting levels of perceived competency, confidence and ideology in terms of how to manage severe behaviour needs, teacher expectations and of working together in a whole school approach to behaviour. A participant elaborated on taking an individual approach in managing his own classroom and in not knowing how to deal with difficult behaviour:

The school's official stance is there's no bullying, physical violence, any of that sort of stuff. I think it's hard to get on top of though because boys will be boys. It's going to happen. The way I see it is that oh I can't do much about stopping it. Like we can talk about it but what I look at is well if it's normal boy behaviour between boys I'm fine with that. But as soon as it becomes something more than that that's when I step in and go hey you can't be doing that. It's not appropriate. But on top of that I have no idea what to do, I'm just going with it how I think and how I respond to it. And then the other korero that keeps ringing in my mind, which was if a child has behaviour issues, oh he said well if kids can't read then we'll teach them to read, if they can't write we teach them to write, as soon as they misbehave we punish them (Tāne).

The data reveals some apparent dissonance between the ways that the teachers were approaching behaviour across the school. Furthermore, this dissonance in behaviour management strategies undermines consistencies of practice across the school.

You need to be the teacher and have authority and stop things from happening... 'I feel like the kids are just getting out of control with their behaviour...I don't feel like I'm being supported, I don't feel like anything's changing. I feel like things are getting worse and nothing's going to change until everybody's on board (Raquel).

Round 2 data shows a disconnect across the teaching participants in terms of what the teachers expect of the students, of each other, how equipped they feel to deal with severe behaviour, and how they were interacting with each other as a collective team. Realising the inconsistencies teachers were keen to seek support to homogenise their practice.

“Whānau conversations around behaviour more open” (Whānau)

The second largest theme discussed by the teaching participants was the perceived positive impact (26%) *Mana ki te Mana* has had on building a streamlined approach to behaviour between home and school. This was especially evident with those whānau who were attending the professional learning. A teacher elaborated:

I’m dealing with all the special needs so any time that we’re doing a referral for anything and I have to speak to parents. The conversation has been a little bit difficult because I’m saying to them well what’s hard for you and they’re like I’m not going to tell you because I have nothing to do with you whereas now some of those parents [...] with the more difficult children are the ones that are coming to those whānau hui and so [...] they’ve been a little bit more open (Leah).

Furthermore, teachers noticed the positive relationships beginning to develop with parents/whānau understanding the nature of the teachers’ role in teaching children positive behaviour. Other spill-over effects of the PLD was the positive relationships being nurtured between the teachers and whānau, a participant notes “Parents coming to whānau hui are more open to talking about difficult behaviour” (Leah).

Based on the findings, it appears that the teaching participants valued strong family/whānau relationships especially with challenging behaviour. Texting, phoning home daily, inviting parents into the classroom were all natural parts of the day-to-day school-wide practice.

“Gang mentality” (Rangatiratanga)

While the teachers were working hard to implement new behaviour management strategies as part of the *Mana ki te Mana* framework, there was consensus amongst the participants that there was still an element of bullying in the senior school (20%). Staff noted that there continued to be a percentage of students with significant learning and behaviour needs. This included behaviour such as noncompliance, swearing, running away, physical violent behaviour, sibling rivalry, and bullying. In particular, one of the new teachers to the school described the extreme challenges she had in forming a relationship with her class. She attributed this to being an outsider coming into the school community.

You know nothing could be worse than what I’ve had to start with [...] It couldn’t be because I will know them so well, if they stay with me I know them inside out now, they know me, we know each other’s expectations and it could never be what it was. So you know I’m not sort of bothered about that really. And I think it took until about week eight until I perceived that I captured them

really and then I knew then I'd broken the back of the really tough stuff in terms of their rejection of me and you know it was kind of a bit of a gang mentality really when I first went in there (Gina).

Due to the community setting and strong relational aspect of teaching at the kaupapa Māori bilingual school, the teachers described the importance of having “mana.” Mana is central to strong relationships with the tamariki, whānau and community and to being a respected group member.

Teachers observed positive shifts in student behaviour, which they attributed to the implementation of new strategies. However, they struggled to manage some more severe behaviour and articulated their need for more support and strategies to develop positive mana-enhancing relationships with the children.

“We have to look at it from a Māori perspective” (Whanaungatanga)

A core tenet of the *Mana ki te Mana* CRCM theoretical framework is the notion that the mana of the teacher must connect with the mana of the student and it is the student who decides when this relationship will occur. The fourth largest theme the teachers described (11%) was the importance of the ‘culturally located-ness’ of behaviour and of understanding the concept of whakamana:

You know while you can have all the good strategies in the world what it boils down to is actually that aroha and that really strong connection and the relationships that you have with your tamariki. If your children know that you want the best for them they will respect you. [...] I believe that if you don't understand all the cultural underpinnings of how our children behave and all those things that impact upon a child's behaviour the way they talk, the way they act, the way they're just all that cultural stuff if you don't understand that then it's going to be very difficult to manage that behaviour if you're not coming to it from a position of understanding you know. You're always going to have clashes and you're always going to be wanting to control that behaviour keep bringing it back to, but that just doesn't work with Māori kids. They do not like to be suppressed under authority, they have a strong sense of justice; they have a strong sense of who they are (Cleo).

This theme was prevalent in the indigenous teachers interviewed throughout Round 2 data collection and highlighted the importance of working within a te ao Māori pedagogical framework. A teacher elaborated:

I encourage my kids like and they're only six and seven year olds and one of my kids you know she because my kids are on the paepae at the moment and they get up and they're running hui and then she turns to another teacher she calls Whaea and then she turned round and she said we'll give Whaea a break. All the other teachers looked at me like ooh she just gave your mana away but I was like no she was using initiative and actually that's her power. I'm not going to then go actually you're out of line there. I'm meant to be the teacher and [...]. that would be a western way of regulating behaviour. Some people might see that as being cheeky, and you know I could have

said I'm going to take control of that because the other teachers were looking. But I said no she was taking initiative, I just smiled (Cleo).

Six months into the PLD, staff were beginning to theorise about the *Mana ki te Mana* professional learning and the impact this had on their own practice and how they fostered this in their classroom.

“It’s not a problem it’s a learning point” (Ako)

Based on the findings from Round 2 data collection, 11% of the interview content indicated that there appears to be a shift in the perceptions of the teachers around the philosophical positioning of the importance of being strength based. Six months into the professional learning, the staff were beginning to theorise and deepen their understanding about why children behave in certain ways and sought to look deeper at what they were trying achieve by their behaviour. A teacher elaborated on the ‘opening of his eyes towards understanding behaviour’:

So just things like that have sort of opened my eyes a bit on how to start addressing it or how to actually review it because it’s not a problem, it’s a learning point (Tāne).

Tāne further added: “You know the kind of underlying things about why kids might behave in the way that they do with the proactive and reactive aggression I think is the word”. This theorising and level of understanding created conditions for the staff to begin to implement a whole-school approach to supporting children to manage their behaviour. Nevertheless, participants acknowledged persistent challenging behaviour, with some teachers feeling at a loss about how to approach.

I feel like the kids are just getting out of control with their behaviour. Issues with bullying and language. Disrespect to teachers and all that kind of stuff. You know, stand-over tactics (Raquel).

The teaching participants strongly agreed that while they had implemented some new practices into their daily routine and that they were supporting children with moderate learning and behaviour needs to manage themselves, they believed that ontologically they had not shifted dramatically in their own practice and that they were still faced with some very challenging behaviour on a daily level.

Teachers: Round 3 Key Findings

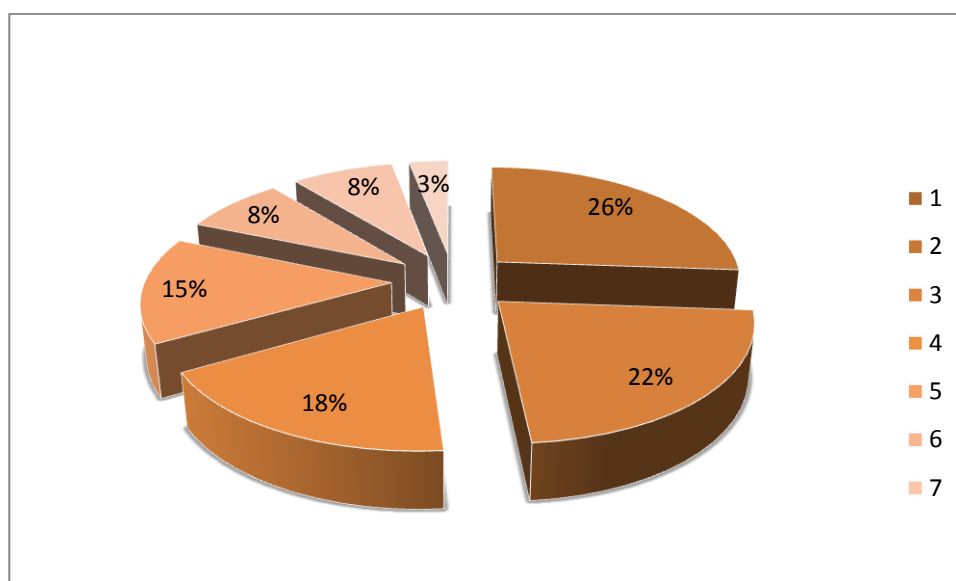


Figure 5-5: Willow Teachers

Table 5-5: Willow Teachers

Category	Rank	Percentage	Dimension
'If they were here more they could help us stay on track' (Kano ki te Kano)	1	26	Presence of facilitator
"Circle time has made biggest impact on kids" (Huakina Mai)	2	22	CRCM – emotional literacy
"My beliefs haven't changed instead they have been affirmed" (Te Ao Māori)	3	18	Ontology and practice
"I'm a big mean nasty taniwha" (Kotahitanga)	4	15	Challenging behaviour
"It's definitely what NZ needs" (Aotearoa Whenua)	5	8	Importance of context
"We are seeing a shift in the playground it is improving" (Rangatiratanga)	6	8	School wide
"It's something you are passionate about and it's nice to know you have something to offer it's nice to share what you know" (Manaakitanga)	7	3	Collaborative practice.

Summary findings overview Round 3

Overall, the interview content discussed included: the presence of facilitators in the change process (26%), emotional literacy (22%), teacher professional and personal beliefs(18%), challenging behaviour (15%), importance of context (8%), school wide improvements (8%), collaboration across schools (3%). Round 3 findings signify the importance of the presence of the facilitator (26%). This theme is present in the Round 2 analysis through the teachers' increasing awareness of the need for more culturally responsive strategies. After one year of implementation, the teachers were able to reflect on the importance of face-to-face presence in the school, and active support when implementing a whole school change model. Staff described positive changes (22%) through the implementation of core strategies designed to increase

positive student relationships and whole class emotional literacy practice. Moreover, staff noted (18%) that they believed that their beliefs had been confirmed through the professional learning and, while they had acquired some new ‘tools’ for their kete (basket), their ontological teaching and learning beliefs and values had remained the same. Challenging behaviour (15%) and staff inconsistency remained a dominant theme throughout all three rounds of data collection. However, in Round 3, the teachers expressed more awareness of their needs to address these challenges. The importance of the context and the increase in positive behaviour in the playground made up the remaining themes.

Overall, Kotahitanga (working together) facilitated through *Mana ki te Mana* is identified as a key strategy in realising school-wide collaboration and success. Key themes include:

- The importance of explicit expectations expressed to the children and a whole-school approach to ensuring regulated practice (importance of collective ownership of *Huakina Mai* principles, collective belief system)
- The importance of school-wide restorative and relationship-based language
- The importance of context especially in terms of Māori immersion, bilingual and bicultural practice
- Importance of presence and constant communication of facilitators
- The importance of the concept of *ako* especially in collaborative community of practice within and across the school clusters.
- The importance of a whole school approach to collective playground, circle time and reward systems – collective strategies.
- The need for more behaviour management strategies in alignment with the head, heart and hand.

The teachers expressed their satisfaction in being a part of the *Mana ki te Mana* trial and articulated how the programme had supported their implementation of new classroom practices. Furthermore, teachers supported a repositioning of restorative practice, school-wide playground behaviour and collective rewards strategies that aligned with core values around supporting individuals to understand and practice the school-wide tikanga. The use of circle time has been a key practice that has supported the teachers to deepen their relationship with the students and to actively teach social skills while building emotional literacy. Whānau have continued to participate in the Whānau Hui and remain pivotal in supporting *Huakina Mai* to spread throughout the community.

“If they were here more they could help us stay on track” (Kanohi ki te Kanohi)

The largest theme with 26% of the content from the interviews was the desire for more consistent support from the facilitators implementing *Mana ki te Mana*. Staff described their desire to have more regular, consistent, and co-ordinated contact with the facilitators.

There was a consensus across the teaching staff for the need for the core tenets of the PLD values to be taught over the course of the year and to keep coming back to these as part of the core teaching philosophy guiding the implementation of the school change reform project. Based on the teachers' perspective the school has not made the gains that they have anticipated because they are struggling to implement a consistent *Mana ki te Mana* approach across the school. Staff stressed the need for regular contact from the facilitators and for continuous strategies. They attributed their lack of progress to the assumption that may have been made that, because they were a Māori school, they may not need as much core foundation work. They believed that they did need constant support like that of the other two schools.

Participants emphasised the importance of the role of the facilitator in bringing momentum to the school-wide change initiative. The staff noted that, while they enjoyed the learning sessions, they would like to 'see more of them' (Raquel) and to have the opportunity to 'ask more questions around high needs children' (Raquel) and in some instances have 'regular observations' (Raquel). The staff valued the relationships they had with the facilitators but were struggling to make improvements with the top-tier children and in many instances had reverted to strategies they agreed were not consistent with the school's values. Furthermore, they noted that they would like to have stronger connectedness to the project especially at the implementation stage. A staff member elaborated on the importance of maintaining strong relationships with the facilitators:

It's not even necessarily that every second week we need to have a really big hui or anything but even if they were just popping in even to sit down at lunchtime and say hey how's it going (Raquel).

While another participant further elaborated on their feelings of not being as supported as much as they had hoped:

But I kind of feel like they haven't been here as much as I thought they were going to be, just them being around more I think could make a big difference. Just keeping us on track (Leah)

A further participant elaborated on the need to increase the knowledge around how to handle bullying:

I think we'd like to see a little bit more of the *Huakina Mai*. I know we're meant to be running on our own now but I find it useful to hear you know different stuff from people and I think I'd like to see more about bullying (Raquel).

"Circle time has made biggest impact on kids" (Huakina Mai)

The second largest theme (22%) across the teaching participants was the agreement of the importance of strategies in supporting the children to acquire positive behaviour. The staff described shifts in the children's language, in the way that they spoke to each other, and their relationships and level of understanding towards inclusivity. The core relational pedagogy focus of *Mana ki te Mana* as described by the teachers was supporting the children to relate to each other in positive ways and to learn the language

of ‘emotion’ understanding their own thoughts and feelings and being comfortable to articulate these. A teacher elaborated:

I think circle time is the biggest thing that’s made an impact on my kids. We’ve talked to them about [...] manaakitanga [...] we’re able to bring the values in and sort of demonstrate them in action. And I say to the kids when they’re not speaking nicely to each other if I spoke to Whaea like that would that be okay? If it’s not okay for us as adults to speak like that then it’s not okay for you as children to do that (Leah).

There was consensus across the staff that, through the regular implementation of circle time, the children were acquiring language where they could articulate how they were feeling while also building a strong core focus on consistent communication and team work as a collective in the classroom environment.

“My beliefs haven’t changed” (Te Ao Māori)

The third largest theme (18%) discussed by the staff was the impact of the PLD on their personal beliefs, values and classroom practices. Staff described their perception of having found the professional learning supportive and informative in describing new theoretical ways of understanding children’s behaviour and offering different approaches to managing challenging behaviour. Reinvigorating restorative practice and creating leadership opportunities in the senior school was perceived by the teaching participants as positive. Staff noted that the core strategies from the PLD were the most useful. Staff expressed their perception that their beliefs, values and classroom practices had not significantly shifted over the period of one year. Rather than having their beliefs challenged, they had found the shifts in the classroom practice had aligned to their own philosophy and values. In many instances the professional learning has reinforced their beliefs in the importance of relationships. A participant elaborated:

I don’t think it’s changed any of my philosophies, I guess on how I work with children, how I feel about children and what I think they need to learn and how they learn and all that kind of thing (Raquel).

While the staff had enjoyed the support of the *Mana ki te Mana* PLD and of implementing some new practices into their classroom they noted that there was a need for consistent tangible strategies to provide them with the catalyst to shift beliefs and values in the long term. It was from their perspective the practical strategies that had the most impact in terms of supporting positive change.

“I’m a big mean nasty taniwha” (Kotahitanga)

The fourth largest theme (15%) described by the participants was the need to continue to build a collaborative teaching environment. Kotahitanga in this theme embodies the idea that everybody including the children are aware of the school-wide philosophy, whole-school expectations, language, and behaviour.

While the staff highlighted the positive attributes of the PLD. *Mana ki te Mana* there remained on-going challenges that had led to generalised feelings of fractured relationships, isolated practice and on-going tension across the staff and, in some instances, with challenging children. The staff spoke of the continuation in a percentage of children with challenging social, emotional and behaviour needs within their classroom and as a collective across the school. Simultaneously, the staff spoke of their perceived sense of isolation in having to manage high-end behaviour within their own classroom and of feeling pressured to revert back to the ‘taniwha’ (a water monster of Māori legend) approach to managing high end behaviour). A teacher elaborated on her perceived sense of working in isolation in terms of managing challenging behaviour within her own classroom and across the school. There appeared to be a sense of isolated practice: “He will do everything; when it gets to me he stops. You know whatever that means I’m a big mean nasty taniwha and that he sees me as the person that won’t let him cross that line any further” (Gina).

While they described the school-wide philosophical approach advocated by *Mana ki te Mana* they noted that these theoretical ideas were not able to be applied ‘at the coalface’ (Gina) and that ‘it just doesn’t work while managing 25 kids to individually be able to deal with a child who constantly runs away’ (Gina). Furthermore, some of the staff noted that they perceived that they were not able to rely on their colleagues to support them when dealing with individual children. The teachers spoke of the perceived feeling of ‘it’s your tamariki (student), you need to deal with him’ (Gina). While the teachers were working to implement a relationship, restorative approach to children exhibiting severe behaviour, they expressed the inability of these approaches and at times their ‘reverting’ to removal methods as a last resort. The resulting inconsistency in approach (sending out, ignoring, red card, restorative practice) across the school led to a feeling of working alone as ‘an island’ rather than collectively managing the behaviour. Teachers recognise the inconsistency, expressed desires to remedy the issue, but see the impediment of having too many students with severe behaviour to manage as significant and outside of their control.

“It’s definitely what NZ needs” (Aotearoa Whenua)

The sixth largest theme (8%) discussed by staff was the importance of context when implementing a school-wide professional learning programme. The staff spoke about the importance of spending more time at the beginning of the project on understanding the core philosophy of *Huakina Mai*, the four key values that underpin the *Educultural Wheel* (Macfarlane, 2004), and of carefully contextualising the core tenets within each school setting. They expressed their enthusiasm for the programme, the importance of it in growing Aotearoa NZ research and the evidence-base. However, they highlighted the importance of contextualising the content at each setting especially with regard to Māori learning as Māori. There was some confusion around the core theoretical and philosophical tenets of *Mana ki te Mana* and the staff felt there was a need to spend more time at the initial pre-implementation stage articulating and becoming clear as a team on the commitment of following this school-wide approach.

The staff spoke of the bilingual approach within the “Pā” school and the need for this to be deeply located in Māori culture. For staff there were on-going challenges about the competing notions of being bilingual teachers and of the notion of bicultural practice. Tension between staff members highlighted the need for the school to first and foremost be deeply committed to Māori values. The notion of teaching the language through the values and tikanga was highlighted as an area needing further articulation. There was a need raised by the teachers for PLD *Mana ki te Mana* to support a strong tikanga, classroom practice and core values that collectivise teaching practice across the school. A bilingual teacher elaborated on the importance of understanding the theoretical lens when embarking on a school-wide change project. She noted:

I do understand that but I’m still not fully sure and I guess because I’m Pākehā and I see it through my eyes and so I guess I would need more explanation. I think if this programme’s going to go into your mainstream schools then there will need to be more in-depth information given I guess around that, because everybody’s view on a Māori whānau will be different because of whatever their experiences are or what their pupils live like. So I think that’s where we’ve got to think about right this is going to go into all New Zealand schools how is it going to differ between bilingual, between full immersion and between mainstream because the likelihood is that mainstream is predominantly Pākehā (Raquel).

Overall, the staff expressed their belief that the programme had merit, was useful and they wanted to support it to grow its evidence base but were aware of understanding the intricacies of the nature of the school context and the need to ensure the teaching reflected the perceptions of each school as unique units.

“We are seeing a shift in the playground. It is improving” (Rangatiratanga)

The seventh largest theme discussed by the staff was the improved behaviour in the children evident across the school (8%). The staff described the positive school-wide approach to restorative practice, whole school values-driven reward systems, the decision to focus on positive behaviour and an awareness around the use of ‘dynamic’ language as having tangible effects on both individual classroom practice and quantifiably across the whole school culture. The teachers acknowledged that they haven’t made the gains that they had first anticipated but they had made significant positive shifts in the whole school culture. Those perceived deficits, however, mainly concerned addressing the most severe behaviours. The teachers highlighted that through the playground reward system, which is built on the values of the school ‘things are improving’. A participant elaborated: “In terms of the playground I think things are improving in the playground. I’m starting to see a shift” (Raquel). Leah further added: “I mean I feel like I’m dealing with way less irritability in the playground than I was at the start” (Leah).

Teachers described the challenges of having all of the staff buy into a consistent approach to behaviour management, reward systems, the use of language and of building strong collaborative practice. They noted that across the team there were a number of different levels of teachers maintaining the momentum

of the whole-school approach, making a collective approach more difficult to maintain. Based on the findings it appeared that across the participants the whole-school approach had been successful in shifting the tone of the playground behaviour and reducing the level of overt bullying at morning tea and lunch times. There appeared to be a need to ensure consistent uptake by all staff.

“It’s nice to know you have something to offer” (Manaakitanga)

Finally, the staff spoke of the perceived benefit of engaging in PLD *Mana ki te Mana* as providing the opportunity to deepen relationships with the cluster schools, to engage in collaborative practice and ultimately to contribute to the growth of cultural professional learning knowledge and practice within Aotearoa NZ. The staff described the positive experience of being able to share their knowledge, insight and journey of becoming bicultural practitioners and of equally being able to learn about some of the modern learning practices that were occurring in the other settings. A participant commented on the ‘love of language’ that they had for te reo Māori and of their passion of sharing this: “because when it’s something you’re obviously passionate about and you’re strong, you know that you have something to offer. It’s nice to be able to share that. So it’s nice to go actually we’re doing something that’s from home for home”.

While another teacher further elaborated:

It’s quite cool to feel like you’ve got something to offer so that was ,[...] I really liked that. And actually we got an email yesterday [...] to say thanks for coming and I just wanted you to know some of the changes I’ve made since you’ve been and we see things, like we said to them all you need to do is start and if starting means that you use a few of the words that you know in place of English words, you don’t have to say whole sentences just replace some of the words with the Māori ones. [...] You know what if nobody else does anything we’ve still changed someone and that’s really exciting. So I think yeah that’s been a really good reinforce and I think it would be cool to do more of the interactions across you know having Mary come here and do circle time and us go there and do what we did (Leah).

Part of *Mana ki te Mana* talks about the important use of restorative language, and the love of language in regards to use of te reo Māori but most importantly of teachers using mana-enhancing language. Teachers highlighted the need to continue to reinforce the strength-based approach of the philosophical underpinning of *Mana ki te Mana*, across all interactions at the school.

Summary overview findings – Teachers Round – Round 3

- **Want to learn new strategies**

From the outset of the *Mana ki te Mana* PLD pilot, the staff expressed their desire to learn new behaviour management skills and strategies that they could apply within their classroom. The staff were particularly interested in learning CRCM techniques, as they often had to adapt

Western practices to align with a kaupapa Māori context. In Round 2 and Round 3, participants expressed their desire for more practical strategies. The staff noted that they were enjoying the PLD and particularly learning about the theory underscoring behavior. However, theory was secondary to the practice: 'It's all very good having theories but when you are at the coalface you need strategies'. Nevertheless, the theoretical foundations provided a platform for practical solutions (see below).

- **Theorising behaviour has led to a shift in playground behaviour**

The staff noted that, through beginning to understand and think about behaviour as a consequence of a need within a child, they were able to conceptualise different solutions to pressing issues such as on-going bullying in the playground. In Round 2, the staff were in the process of creating a whole school system and by Round 3, they had implemented the system and were beginning to see positive results and shifts in student behaviour.

- **PLD encouraged critical reflection but has given new strategies to build stronger relationships**

The staff noted that, while the PLD has been useful in helping them to reflect on their own practice, it also acted as source of reinvigoration. That is, the PLD inspired them to put into practice systems that they previously used but had fallen by the wayside. These included restorative practice, circle time and actively nurturing relationships. The PLD had not shifted their beliefs about teaching and learning but had acted to refresh their practice.

- **Community context building positive relationships**

The staff noted that they had observed that their relationships with whānau became more open because of engaging in *Mana ki te Mana* and because of the whānau PLD. Staff noted that they were enjoying the new collaborative relationships with the other schools in the pilot and that being able to share their teaching experience brought feelings of satisfaction. Within their own school there was a need to address staff relationships.

Summary

Across the three rounds of data collection, the findings demonstrated a common theme emerging from the participants: the importance of culturally responsive strategies. The teachers described the impact of having specific strategies that they could implement in the classroom, such as circle time, having an immediate benefit. It gave them tangible 'practice' that they could apply and observe positive shifts in children's behaviour. Data supports the premise, that in order for teachers to make shifts in practice, strategies were vital in connecting the theory to the practice.

Behaviour challenges were the most significant area teacher participants had hoped to address, along with building stronger school-wide consistency across the team. While the staff felt that they had made some significant shifts in terms of lifting the children's playground behavior - using more positive, inclusive and

effort-based language and actively teaching the school wide values. However, they felt that there was some way to go in terms of building a consistent approach across the school. The teachers made reference to feeling isolated, alone and as though they had to revert back to the 'Taniwhā' approach in order to manage severe behaviour. This suggests that there is a need to support them with more tangible strategies, observations and resources in order for their ontological practice to shift.

A challenge perceived by the staff was the amount of time that the facilitators were in the school and the use of tangible teaching strategies. They also felt that they needed more support, more consistency, and more physical presence within the classroom from the facilitator in order to make sustained changes. Collaborative practice within the school and across the other pilot sites featured as a key theme that affirmed the teachers' practice and provided an opportunity for increased collegiality across the pilot schools. In terms of core theoretical learning, teachers felt they were not provided with new, successful ways of handling severe behaviour. The teachers noted that they found themselves referring to their default setting when dealing with severe and challenging behaviour as the theory 'doesn't work when you are at the coal face'.

This section discussed the second case study of three cases. The next section will look more closely at the final case study in this study.

CHAPTER SIX: NIKAU SCHOOL

Background

The final case study concentrates on Nikau Primary School in the South Island of Aotearoa NZ. The unique school setting, educational values, worldview and practices within the school is pivotal to situating the final case within its sociocultural context and in te ao Māori. The case description draws from Education Review Office (ERO) reports, school interviews, documents and field notes.

Case Description

Nikau School's school roll at the time of this study was made up of approximately 325 students, 67% Pākehā, 16% Māori, 11% European, 6% other ethnicities (ERO, 2015). Nikau School is a purpose built modern learning environment school designed to facilitate modern-learning pedagogical methods to teaching. The historical context of the community is reflected in the newly built school.

Historical Context

Nikau School was formally known as Kauri School (before the earthquake) and was founded in 1873 (Nikau, 2015). Rapid growth following the earthquakes has seen the roll grow continuously. The school has been re-named Nikau School and has since relocated from the original site to the township of Nikau. The phase of building the school was designed to continue to accommodate the growth of the students, with the current role sitting at 325 students (2014, ERO) and is estimated to increase to a maximum total of 600 students (Principal interview, 2015). In 2010/2011 the South Island of Aotearoa New Zealand experienced severe earthquakes in the Canterbury region. Schools in this area are still experiencing a reorganisation of the education network along with repair and rebuild programmes.

Features of the School

The modern learning environments (MLE) are purpose-built learning studios designed to complement a collaborative team-teaching approach. As a MLE, the school is a modern digital technology site creating flexible teaching spaces. The modern learning studios are designed to increase student engagement and improve academic achievement by utilising space to facilitate collaborative and individual learning spaces. The learning studios also include technology, media, arts, resources and reading spaces with high quality acoustics, lighting, ventilation and heating.

At Nikau School the learning studios/communities have been named after local Māori historical sites of importance. The school has a strong ecological focus and actively seeks to grow environmentally responsible citizens. For example, the school has a zero net energy, and photo-voltaric cells on the roof enable the school to generate electricity. A school leader elaborates his vision in a school document:

A central theme for us is that our children must become Kaitiaki or Guardians. People say that we need to leave a better planet for our children - we say that we need to leave better and more informed children for our planet. As our children progress through our school they will have hands on experiences with our community and area that ensure they have a Kaitiaki mindset. The notion of Kaitiaki also refers to being a guardian of ourselves and our potential. Achieving and knowing about your gifts and talents is essential. 'Achieving' is more than great grades which is why we want to have a Golf Academy, a Sailing Academy and a Surfing Academy as well as a strong focus on Performing Arts (Vincent).

While the new school seeks to retain its unique local culture, the building on the new site provided an opportunity to incorporate contemporary architecture that embodies both strong cultural pedagogy and embodies best practice within a modern learning environment context.

Relationships with Whānau and the Wider Community

Relationships with existing parents/whānau who attended the previous school site remained strong during the relocation and rebuild in the community. Equally, leaders described a school-wide willingness from teachers to create partnerships with the new parents/whānau in the school community. The leaders noted that there was a need to create opportunities for Māori to connect and for a formalised whānau hui (Māori parent group) to be integrated into the school policy and practice. The leaders noted that there was a tendency for the parent involvement to decline as the children reached the senior levels.

The school site when the research was initiated was new. The leadership team were just beginning to establish community relationships while managing the change process with existing community members. The leaders noted that there was a strong following from the previous school and a strong focus on ensuring that the merging of two communities was seamless in creating a new order. The Nikau School township was also a newly-established community with a diverse population.

Behaviour Policy

During the preliminary interview with the school leaders at Nikau School, they identified that there was no current school-wide behaviour management policy. Teachers were using individual approaches depending on the learning studio²¹ collective values. The received practice was, nevertheless, inclusive. However, the leaders noted that when challenging behaviour persisted children were sent out of the room for 'time out' and, in some instances, sent to the school principal. When a child is sent to the school principal, a warning is given. A second visit results in a red card. The red card system indicates that an underlying ABA (applied behaviour analysis) approach had been adopted to manage severe and challenging behaviour.

Some teachers issue warnings, send children to other rooms or to the principal when misbehaviour persists. There was, an emphasis on the importance of ignoring negative behaviour and of focusing on students who

²¹ Large classroom with three or more teachers

are ‘doing the right thing’. The teachers also used a reward system that emphasised self-management, individual achievement and praised students who were able to ‘manage themselves’ within learning studios.

At a time when the school had fewer enrolments, the principal indicated having more autonomy over the school culture. Now that the school is growing, the culture more dispersed, the principal recognised a need for a consistent school-wide approach.

Education Review Office Report 2011

In 2011, ERO reported that Nikau School has a warm, inclusive culture. Parents and the wider Māori community were connected to the school. ERO noted that the school board was focused on improvement and that the school was initiating professional learning and development to improve school culture and student achievement. ERO noted increases to the school rolls due to the Canterbury Earthquakes as early as 2011.

Education Review Office Report 2015

In 2015, ERO visited the new school site Nikau Bay School and favourably reported on the learning and development post school rebuild within the new community setting. ERO noted an effective transition into the new site, as well as the development and integration of Māori education initiatives into the curriculum and school context. ERO discussed the value of kaitiakitanga (guardianship) underpinning the school ethos. In particular, the collaborative inquiry and physical layout of the buildings that reflected the school vision of challenging and inspiring adventurous learners. ERO reported on the increasing diversity in the school roll and the growth of the parent/whānau involvement in the school as well as Nikau’s involvement in the educational cluster with other schools in the community.

Further, ERO commented on the successful use of achievement data to inform changes in the classroom learning and environment. In addition, teacher led systems created to recognise students at risk continued to support students with extra learning needs. They noted that the teachers actively work to build authentic relationships with parents/whānau in order to strengthen the relationship between home and school. ERO highlighted the effective use of curriculum and high levels of student achievement in mathematics and in reading, Māori and literacy.

The board, principal and staff ensure that meaningful and creative thought has gone into the way te ao Māori is represented in the school’s physical environment. This reflects the way Māori culture and links with the local area are valued and respected. The school has a new programme and leadership structure to support the development of Māori success. Linked to this, work is under way to increase teachers’ use of te reo Māori. Teacher feedback shows a strong willingness by staff to work together in continuing to build a culturally responsive curriculum (ERO, 2015).

The report from the ERO demonstrated that the school was working towards integrating culturally responsive practices across the teaching teams and that these practices are reflected in the wider school culture. Further, ERO identified the new programme leadership structure focusing on Māori success and the positive willingness from staff to continue to build curriculum and practices reflective of CRC. The ERO visit and report occurred one year after *Huakina Mai* pilot project implementation and highlights the new focus within the school around committing to the development of CRCM practitioners and Māori student success (ERO, 2015).

Case Summary

This brief description of the context of Nikau School has highlighted the unique modern learning (MLE) setting of the school and the current focus in establishing whole school values, behaviour management approaches and in ensuring the community is a part of the change process. A key feature of the decision to engage in *Mana ki te Mana* was the intention to embed whole school restorative practice, build cultural empathy and competence, and to establish a way of working with the newly established teaching team.

The next section discusses the findings from data collected at the programme's initiation, implementation and institutionalisation phases with both the school leaders and teachers.

Key Findings

This chapter, the final case study 3 of 3 presents the findings from the school leaders and teachers. Findings for each participant group are presented as a collective at each round of data collection: initiation, referred to as Round 1: Implementation (Round 2) and Institutionalisation (Round 3). Round 1 focuses on the interview data prior to staff engaging in PLD; Round 2 emphasises the shifts in thinking, theorising and management practices that were occurring as part of the shifts in school wide BM practices; and, and Round 3 discusses the implications of the change in school wide policy and practice over the period of 1 year. There is particular focus on staff teaching and learning, modes of challenging behaviour beliefs, values and practices. At the end of each participant interview rounds a summary of the findings across the three rounds is described.

The findings presented are Level Three categories for each of the participant groups. As described in the methodology chapter, these categories have been organised according to grounded theory content analysis. The percentages of the content analysis (noted in the findings section) refer to the statistical significance of the content units of each theme discussed by the collective participants in each round. The decision to analyse the teachers' interviews as a group was to protect the anonymity of the participants. The school ERO reports pre- *Huakina Mai* and post- *Huakina Mai* pilot are included in the overall findings.

School Leaders: Round 1 Key Findings

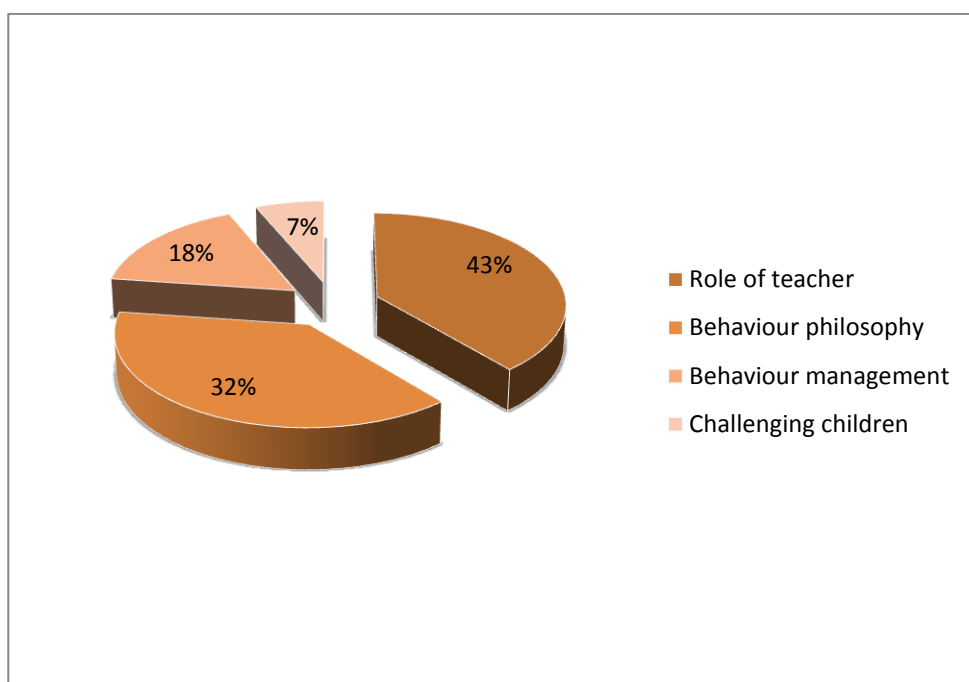


Figure 6-1: Nikau School Leaders

Table 6-1: Nikau School Leaders

Round 1 – Level 3 Categories	Rank	%	Category
“It is about watering each other’s gardens but not being afraid to pull the weeds out and it is done in a way that teachers know we care” (Kotahitanga)	1	43	Role of teacher
“We talk about eco-warriors here and imagine if we had behaviour warriors and they started trying this behaviour stuff at home” (Rangatiratanga)	2	32	Behaviour philosophy
“Developing cultural empathy is the first step to getting things happening that we need to develop” (Tangata Whenua)	3	18	Behaviour management
“Understanding and knowing the kids’ story makes a difference” (Whanaungatanga)	4	7	Challenging children

Summary overview – Leaders Round 1

Overall, the interview content discussed included: the importance of building a culture of continuous learning (43%), championing behaviour practice (32%), building cultural empathy (18%), and the impact of challenging behaviour (7%). Just under half of the findings focused on the importance of creating a school culture that emphasised continuous learning through a culture of care. A further 32% of the findings were made up of the aspiration to create a school and community environment that championed positive behaviour. 18% focused on the importance of developing cultural empathy as part of developing CRCM and 7% highlighted the belief in teachers getting to know the children as individuals and understanding their unique personal history. The school leaders described their enthusiasm for

implementing a whole-school indigenous behaviour management programme as part of creating a school culture that values continuous learning, builds cultural empathy and humility, establishes a firm way of working and supports teachers, students and whānau to manage challenging behaviour. Key themes included:

- culture of continuous learning
- behaviour warriors
- cultural empathy
- challenging behaviour

The school leaders described their intention to create a whole-school learning environment that focused on a culture of continuous learning where personal and professional growth was promoted. The school leaders described the importance of critical friends, dialogue and personal reflection as key elements that supported continuous improvement. Further, the leaders described their vision of creating a school-wide restorative practice school where positive behaviour was championed and celebrated. Developing cultural empathy and cultural knowledge was highlighted as an important feature of staff PLD alongside acquiring the necessary skills to manage severe and challenging behaviour. The school leaders noted that their intention for the staff was to become cultural and behaviour champions equipped to manage all students teaching and learning needs.

“Watering each other’s gardens, not being afraid to pull the weeds” (Kotahitanga)

The largest theme discussed by the school leadership team, made up of 42% of the overall findings, was their vision for creating a school culture focused on continuous improvement. The vision is teacher focused: teachers critically reflect on their own practice, beliefs, and philosophies through rigorous observation and investigation of teaching practices. Leaders valued the collaborative learning environments and perceived the vision as building collegial practice that would enhance individuals’ teaching pedagogy. In particular, they noted the importance of including professional critique and opportunities for individuals to confront assumptions and beliefs in an environment that is built on trust and care. A school leader noted:

It’s about watering each other’s gardens. Part of it is there’s times when we have those pretty frank discussions one to one or as a group. And it’s done in a way that teachers know that we care. By and large we have I think that whole respectful yet a safe enough platform that there’s challenge. So if we’re not agreeing with each other or someone’s not staying true to what we believe that we can actually challenge them on it (Vincent).

Creating a culture where teachers felt they were able to stand by their own beliefs and collaborate in critical friendships to enhance teaching pedagogy was a core element the leadership team intended to grow as part of being involved in *Huakina Mai*.

“Imagine if we could have behaviour warriors” (Rangatiratanga)

The second largest theme (42%) discussed by the school leaders was what they described as their vision for the school-wide behaviour management system, termed ‘behaviour warriors’. A participant elaborates:

We talk about eco warriors here and doing a whole lot of this eco stuff “well jeepers” imagine if we had behaviour warriors and they started trying this behaviour stuff at home as well (Vincent).

The leaders articulated the need for a collective vision for the school, community and wider network, one with focus on behaviour management philosophy, approach and strategies to ensure that a collective identity is shared between home, school and community. A leader elaborated:

So part of it is we need to be firm in what we stand for and what we believe to get systems that are cohesive and meaningful and unless we put a stake in the sand and say this is actually what we believe that we can morph from there but we need to morph from a point and I don't think we've thought enough about the point that we need to (Vincent).

By becoming involved with *Huakina Mai*, leadership sought to set the precedent for strong collaborative ways of working amongst the staff. This collaborative school-wide approach embraced positive behaviour for learning and included opportunities for the parents/whānau to be involved in learning new behaviour management strategies and in creating a shared school/community culture.

“Developing cultural empathy” (Tangata Whenua)

The school leadership team described (18%) their desire to build a culture of humility within their staff, student, parents/whānau and wider community. They noted that through the support of the *Huakina Mai* team, the PLD component of the project, and their own school vision and resource that they envisioned building cultural awareness, humility and cultural competency. A school leader elaborated:

I think part of it too was when you go back to the old days where you just didn't even use any Māori words or things like that and developing that sort of cultural empathy is the first step to actually just getting things happening and then and I think that that part of it is we need to develop that not behaviour empathy but the empathy for people that want to make it a bit better (Vincent).

Another school leader noted a desire for staff to understand the importance of applying CRCM strategies and actively teaching behaviour:

And I want teachers to view the learning of behaviour just as they do the learning of anything else. But they can't expect these kids to behave unless they teach them how in this setting. And also

consistency so that, so that you know it is never okay to just public humiliate a child in front of our whole assembly (Mila).

The school leaders described their ideal vision of developing a school-wide ‘cohesion’ and ‘shared understandings, and shared approach’ to the way that culture, language and identity are fostered and taught across the school. PLD was the intended mode of fostering new knowledge and culture change. The leadership team’s focus was developing a longitudinal vision of measuring success in supporting positive behaviour, which aligns with the school’s overall strategic direction.

“Understanding and knowing the kids story” (Whanaungatanga)

The school leaders described (7%) the importance of staff having a student-centered approach to all teaching and learning interactions. They described their perspective of the importance of teachers taking the time to get to know the children individually, understanding their unique strengths, talents and needs, especially for those children with challenging learning and behaviour. A school leader elaborated:

When our teachers genuinely understand and know the kids’ stories you know which one when they walk in the door at five to nine you actually need to do the ten by two [...] like Max he just responds when they get that follow through rather than oh you’re late, you haven’t got your kit book. It’s well you’re here (Vincent).

The school leadership believe that staff were using a range of behaviour management approaches based in their personal philosophies. These inconsistent approaches ranged from very authoritative to restorative. Through the support of *Huakina Mai* and other programmes, they hoped to shift to a school-wide approach that was both restorative and student-centred.

Summary overview Round 1 School Leaders

Across the school leader interviews strong themes around aligning the school vision with a more restorative and culturally located value system was a goal of the leadership team. They expressed their belief in their being a continuum of teachers who utilised different theoretical approaches to behaviour management but that they were confident that with the support of the PLD they could work towards not only building cultural competency but also including parents/whānau and the wider community.

School Leaders: Round 2 Key Findings

The leadership interview data described their aspirations of the school culture promoting continuous learning through care and critique. They also envisioned an environment that promotes whole school positive behaviour. The leaders were aware of disparities in the teaching team in terms of how teachers’ values impacted behaviour and that without a system in place teachers had no way of aligning their practices. Through the use of the modern learning space and critical collaborative friendships, school leadership believed that practitioners would be supported to critically examine their beliefs and to grow

their professional and personal identities. The leadership team emphasised their drive to have a community, home-school culture where relationship pedagogy of restorative practice was normalised.

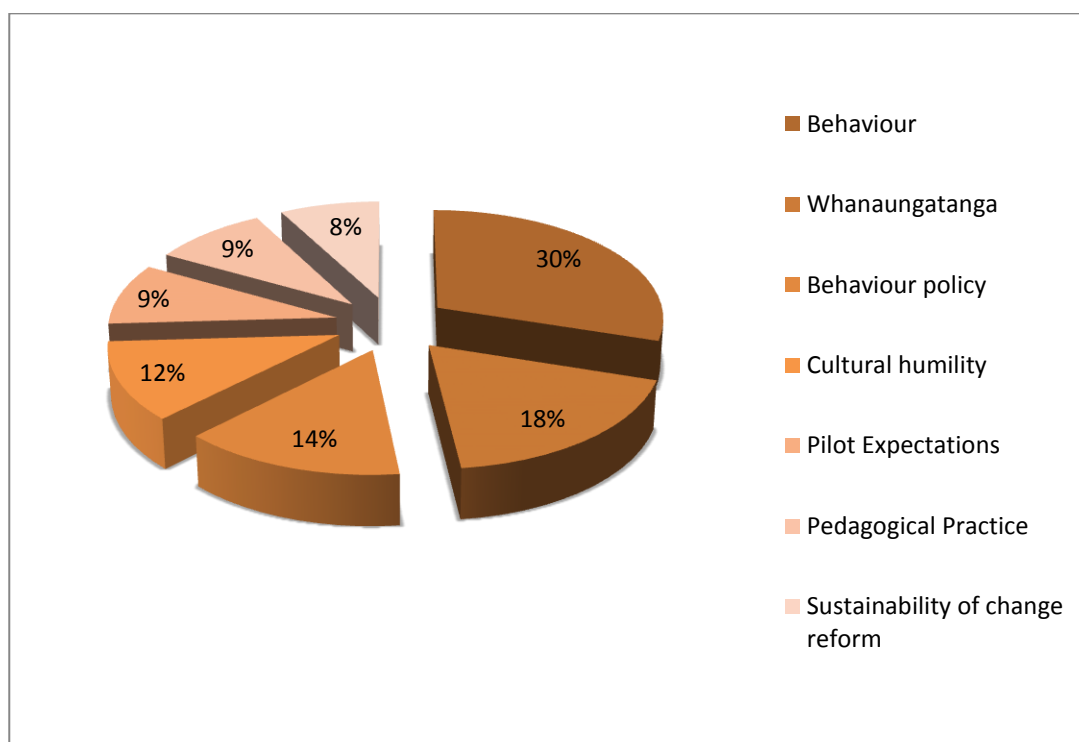


Figure 6-2: Nikau School Leaders

Table 6-2: Nikau School Leaders

Category	Rank	%	Dimension
“There is always a dip before you get change” (Huringa)	1	30	Student Behaviour
“Value Whānau Relationships” (Whanaungatanga)	2	18	Whanaungatanga
“It’s a morphing document” (Tuhinga)	3	14	Behaviour policy
“Lift in commitment” (Kua hīkina te mānuka)	4	12	Cultural humility
“It wasn’t what we were expecting” (Tūmanako)	5	9	Pilot Expectations
“Teacher behaviour getting more consistent” (Rangatiratanga)	6	9	Pedagogical practice
“The legacy of being a part of <i>Huakina Mai</i> ” (Whakaurua)	7	8	Sustainability of change reform

Summary overview Round 2

Overall, the interview content discussed included: increases in student behaviour (30%), the value of parents/whānau (18%), school wide behaviour policy (14%), cultural commitment (12%), expectations (9%), teacher pedagogy (9%), and sustainability (8%). The school leaders described their perceptions of the current rise in behaviour as an indication of the change process and a willingness to see the change process through the various cycles. School leaders described the move by the teachers to working more closely with the wider community and families/whānau in the school. A new behaviour policy was being

designed to accompany the school wide changes in behaviour and the nature of the document being organic during the strategy development. There was a lift in commitment in the use of te reo across the school. Dissonance was experienced by the school leaders between what they thought *Huakina Mai* was and what was being implemented. The remainder of the findings described the consistency in teacher behaviour across the staff noting the importance of beginning to think about sustainability and on-going support post pilot.

“There is always a dip before you get change” (Huringa)

The school leaders described (30%) unusually high levels of behaviour escalation in term three. They attributed the aberration to a wide variety of changing variables within the school, including increase in roll size and student diversity. The leaders described the school as a ‘melting pot’ of nationalities that have all brought with them a diverse range of cultures, individual family circumstances, experiences and perceptions around what acceptable behaviour is and is not. They note that while they have ‘referrals coming out their ears’, they try not to refer students to special education because that is ‘disempowering for everyone’. The leadership staff noted that increase was not reflective of the 95% of student who are very well behaved. They elaborated:

So we’ve got probably six kids at the moment of 350 that we are working significantly with the parents, we have really good parental support for what we’re trying to do and they’re holding their hands up in the air and saying actually we’re struggling too and we need some help as well (Vincent).

A school leader elaborated:

What’s happening at the moment is probably for the last month we’ve had some kids actually just push the boundaries a bit. There is always a dip before you get change (Mila).

The school leaders were concerned at the level of increased overt behaviour across the school. They were working closely with parents/whānau and professionals to ensure the integrity and ‘mana’ of all those involved remained intact. They asserted their perspective that while behaviour incidents appear to be increasing, they were aware that this was part of the change process as the school organisation, teachers and parents/whānau began to integrate new ways of CRCM and adopt student-focused pedagogies.

“Value whānau relationships” (Whanaungatanga)

The school leadership spoke (18%) of their initial aspirations to build ‘behaviour warriors’ through the community-wide restorative approach to behaviour. However, they noted challenges they have faced in maintaining momentum in bringing parents/whānau and community members along with the school. The leaders recounted the introduction of parent/whānau evenings they have held, restorative practice evenings for whānau, community/school events and getting a Māori whānau group up and running as key measures of success post-*Huakina Mai* pilot. A leader elaborated: “so we had a parent evening with Maxwell so she

gave them a hand-out to take away and we're building up resources that we can also share with them, got our library, having some parent talks" (Mila). The leadership team spoke of their own shifts in perception around deficit theorising and moving towards a strength-based agentic position. They noted in particular the need for staff to not 'dis home' but to teach children how to 'code switch' a leader elaborated:

And we've taken on some things [...] that if you hurt or harm you're wrong. And we don't do that here, not at this school and from Maxwell we got the whole code-switching thing which is really helpful because it's not dissing home, it just doesn't happen here. So there's been some really helpful sort of tips and tricks really (Mila).

They noted that the parents have been very accepting of the school-wide changes to managing behaviour and further of their knowledge about the restorative process. A leader noted: "And we're in the beginning stages now of parents actually being, wanting it and accepting it as a part of the process too which is really good. Yeah, we've had a couple in the last couple of weeks and it's been awesome" (Mila). Further still, the leaders noted for those parents on the margins they continue to offer regular opportunities to engage:

And we give them lots of opportunity to engage. Like learning conferences and then we do the survey you know what was value for you, learning conferences we've just had restorative that they had their parents' session (Mila).

The school leaders described the importance of having parents/whānau involved in creating opportunities for whānau to actively participate in learning.

"Behaviour policy is a morphing document" (Tuhinga)

The school leaders described (14%) the shift in the school-wide behaviour policy and noted in particular that the behaviour management policy was a 'relationship plan' rather than a behaviour management manual. They noted that it was never their intention to have a behaviour management approach where you had school rules 'with steps' as they felt that 'as soon as you put steps in then it all becomes concrete and you need far more wiggle room'. The leaders had the vision of 'empowerment' and had sought for their teachers to support students to acquire and utilise a problem-solving framework where the teachers exemplified agentic practice. The school leadership team spoke of the relational approach to the behaviour policy and of their organic view of the evolution of the policy document. It was important to them that all of the school's stakeholders had input into its core design: "we've got a relationship plan with procedures which we have just shared with other stakeholders saying you now have some input now in light of the fact that we're all restorative trained you know how does it fit with *Huakina Mai*" (Mila).

The leaders noted, however, that a direct result of firming up the behaviour manual has been an increase in overt behaviour. A school leader elaborates, "I'd say we have had an increase in behaviour in the last month and it's also because there's no stone unturned. If you heard it you have to deal with it, you can't just I'm too busy today I just can't go there" (Mila).

Senior leaders' concerted effort to align their school relationship manual, behaviour policies and practices to mirror both the restorative practice and *Huakina Mai* relationship-based approaches to behaviour resulted in great frequency of overt behaviour, which was attributed to a number of different factors. What was important to the school leaders was that both their systems and processes were in alignment with the school-wide practice.

“Lift in commitment” (Kua hīkina te mānuka)

The school leaders noted the ‘lift in commitment’ (12%) across the school to include te reo Māori in all teaching and learning. School leaders noted their intention to build on the PLD and support staff to become competent and confident in implementing the Treaty of Waitangi within their classroom practice. The leadership team spoke of their focus on practitioners actively using more te reo Māori, place-based education pedagogy but also to engage in experiential learning, such as staying on the marae. A leader comments on their expectations, “that there will be some te reo Māori, whether it’s certificates at assembly, in the way you greet children, in the way you acknowledge you’ll try, It’s a really safe environment” (Mila). The leaders highlighted that as part of their commitment to the PLD they were planning to integrate more bicultural learning for the students throughout the year. A school leader elaborates:

[We have a] Commitment to all of our staff going to the marae, and having PD and ensure our kids visit the marae two or three times. So I think we will put a plan in place, a staggered plan about what that looks like junior, middle and senior (Mila).

With the continued focus on building more cultural competency amongst the staff, the leaders noted that they have observed some positive shifts since the first round of data collection. They note:

There’s definitely been a real lift in commitment to te reo and that’s a combination of *Huakina Mai* having Serena and having a commitment from leadership. So there’s been a lot of factors that have lifted the te reo. Another thing that happened just recently was with our stage two build happening there was a cultural overlay as part of what’s happening as far the materials, the history of the area, the stories, the planting, all of those sorts of things (Vincent).

Significant shifts in the teachers’ commitment to te ao Māori knowledge acquisition, learning tikanga and te reo Māori and applying cultural humility were described by the school leaders as a result of the PLD.

“It wasn’t what we were expecting” (Tūmanako)

For the school leaders (9%) there was some initial frustrations around the communication and expectations of what the pilot project and PLD of *Huakina Mai* entailed. The leaders expressed that they felt as though the programme they were signing up for was not what was being delivered. A school leader noted that at the very beginning of the project, they were under the impression that they would be having more behaviour modification support than what they have been receiving. A leader elaborated:

See we came into it thinking that it was going to be, well it was marketed [...] the Māori version of PB4L (overlapping) so here we are going okay so it's a behaviour modification process and then we're going [...] hmmm [...] actually this isn't what we're expecting, it's a whole lot about Māori engagement and all of that sort of stuff. I mean that's real for us and we definitely want to be part of it (Vincent).

While they expressed the initial frustrations that they have felt through miscommunication, they had embraced the school change. While small incremental shifts have taken place they were aware that changing a staff culture can take some time. A leader elaborated, 'Ask me in three or four years - It will take that long to embed a different culture' (Vincent).

The leaders discussed that in the future and especially for other schools looking to take on *Huakina Mai*, it would be good to have a sufficient amount of lead-in time to establish the school culture and expectations prior to having a school-wide reform project. They elaborated:

The lead-in time actually needed to be, it needed to be recognised more than what it was and perhaps there was whole lots of discussions and stuff that happened before we actually took on the project proper. You can't just come in and set stuff up. So before the contract even starts or you know it becomes public that it's starting there is all sorts of things that need to happen to just set the climate and set the expectation so the set up time is really important and that's probably six months just in itself (Vincent).

However, the school leaders noted that through the trials and tribulations of the first year and implementing a whole school change project, the 'steering group' have remained 'stoic' in their positivity and in trusting that the project would prosper. He noted:

It's been really good because I've been, there's times when I just am devil's advocate type thing and they have been 110% supportive of the project right the way through whereas I'm going a wee bit black hat, what about this, what about this what about this and they go it will happen it will happen and I go I want to see that happen now. And that's part of that lead in time (Vincent).

"Teacher behaviour getting more consistent" (Rangatiratanga)

The school leaders described their observation (8%) of shift in teacher practice. In particular, teachers' behaviour and classroom management have become more consistent across the modern learning environment. Teachers were the driving force of children's behaviour, applying a holistic approach including expectations to have 2 to 3 circle times each week, with a restorative whole school management as well as using adaptive learning plans. A school leader elaborated:

I think as far as behaviour they stop to think 'What's this child actually trying to achieve? Where's it come from, what's it all about?' rather than just going to jump on it (Mila).

The school leaders noted shifts in the teachers' language. They highlighted that the staff had acquired a strength-based, restorative language approach alongside their behaviour management strategies. The school leaders particularly found the professional learning that has focused on dynamic and fixed language useful in supporting staff to think more carefully about the 'drivers' for behaviour. They noted:

I think a lot of that work around language has been really good and understanding drivers for behaviour has been helpful (Mila).

While the school leaders felt that they were very much still on the 'journey' to shifting school-wide and teacher practice, they had made a significant shift from last year in terms of the teachers having a more consistent approach to behaviour, restoring relationships and understanding how to support the students particularly with challenging learning and behaviour.

"The legacy of being a part of huakina mai" (whakaurua)

The school leaders described (8%) their intention to ensure that the core tenets of *Huakina Mai* are firmly embedded into the school culture prior to the intensive support of the programme being withdrawn. Developing strong core internal processes and practices were key to the leadership team's goals to ensure intensity of impact. The staff illustrated their desire to ensure that the outside agencies facilitated by the MoE were firmly wrapped around the *Huakina Mai* programme to ensure the processes, structures and organisation are sustainable post pilot. A school leader elaborated:

I think dovetailing in with the RTLB. RTLB's here to stay, *Huakina Mai* isn't. That the legacy of being part of the *Huakina Mai* project will be [...] on-going [...] but the support that we get from the RTLB service and when they came in and they did things like circle time strategies and stuff like that and restorative chats that was gold, that was actual hands on stuff that staff could get into. (Vincent).

In terms of sustainability, the staff spoke of the increase in Māori students' whānau engagement and how they were beginning to mobilise and were more connected to the school as a result of *Huakina Mai*. They noted:

The whānau engagement as far as engagement with parents of Māori students, that's definitely been a good spin-off of this.

What was important to the staff was the continual embedding of the processes and support staff into the school post *Huakina Mai* – ensuring long term sustainability and longevity was important to their succession plan of the *Huakina Mai* project. While they were aware that they were only just beginning the journey of school-wide changes they understood the funding trajectory and wanted to ensure that long term sustainable practices were continually being embedded into the school.

Leaders summary overview R1–R3

The school leaders' findings describe indicators of change that involve systemic, whole school, pedagogical and community shifts in thinking and practice. In particular the leaders highlighted the changes they had made to their schools systems and attributed this alongside the PLD to shifts in teacher practice away from deficit theorising or blaming the students to more agentic practice. They also highlighted the positive 'spin off' of *Huakina Mai* on Māori students and their whānau noting in particular the indicator for change as the increased use of te reo Māori across the school. A key learning highlighted by the school leaders was the need for an increased amount of school lead in time. These indicators for change are described in more detail below:

- **Shifts in school strategic approach**

A number of key strategic, organisational, managerial and relational-based strategies and practices were implemented across the school. The management team introduced a school-wide restorative approach to managing behaviour and had introduced parent/whānau evenings, building a resource centre for parents to access learning material. A relational-based behaviour management policy and practice guideline that was built on CRCM and Māori pedagogies had been rolled out and the school leaders worked hard to ensure that the learning culture remained one where teachers were safe to try new practices and engage in collaborative critique in order to grow professionally and personally.

- **Shifts in teacher practice**

The staff felt that as a result of *Huakina Mai* and, in particular, *Mana ki te Mana*, the teachers were beginning to shift in their practice from a deficit view of 'implementing steps and then giving it over to someone else to deal with' to bringing a more 'empowered' approach to behaviour management.

- **Intention to become more Culturally Competent**

The leadership team noted that, while there were some initial frustrations in understanding the core 'intent' of *Huakina Mai*, they were on the journey to becoming more culturally congruent with the goal of being bicultural in their core functions and in staff practices.

- **Need for more lead in time pre implementation**

They noted that in the future and for other schools there should be more lead-in time in terms of creating the conditions for the school climate and community to understand the nature of the reform and for the teacher to prepare for the intensive PLD that focused on beliefs, values and classroom practices. The leadership team also drew attention to the fact that they are deeply aware of the sustainability of the programme and are keen to support the MoE's RTL cluster to maintain the legacy of *Huakina Mai*.

- **Strengthening of whānau approaches**

Another positive outcome of *Huakina Mai* has been the strengthening of whānau with Māori

children at the school, learning how to ‘code switch’ and of teachers increasing their te reo Māori, their knowledge of Māori tikanga and mātauranga and of implementing bicultural practices on a daily level.

- **Whole School change reform**

While the staff acknowledged that at the current time they were experiencing the ‘dip’ in behaviour or the eye of the storm, they were aware of the literature surrounding school change and reform and were firmly sticking to the core tenets of the programme and were prepared to stick with the change cycle as part of their long term vision.

This section has discussed the key findings from the school leadership team taken at Round 1 initiation and Round 3 institutionalisation of the whole school reform, *Huakina Mai*. The next section looks at the findings from the teaching participants across three rounds of data collection.

Teachers: Round 1 Key Findings

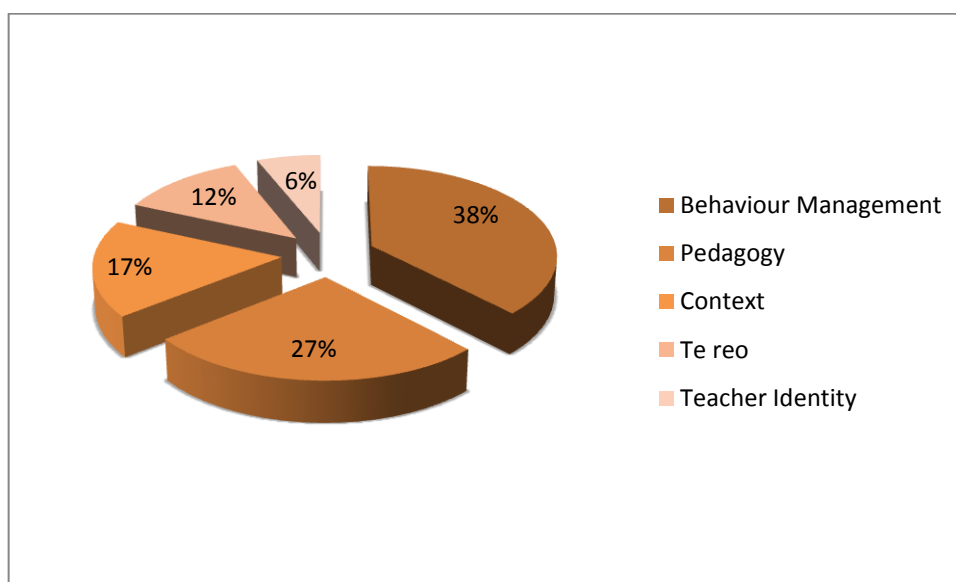


Figure 6-3: Nikau Teachers

Table 6-3: Nikau Teachers

Category	Rank	%	Dimension
“Behaviour management needs to guide and be consistent” (Tikanga as the tūāpapa)	1	38	Behaviour Management
“Relationships, connectedness is important” (Whanaungatanga)	2	27	Pedagogy
“Challenging bringing two cultures together” (Hononga)	3	17	Context
“Learning is a challenge” (Te reo Māori)	4	12	Te reo Māori
“Learning is lifelong and challenging” (Ako)	5	6	Teacher Identity

Summary overview – Teachers Round 1

Overall, the interview content discussed included: behaviour management (38%), teaching pedagogy (27%), the impact of context (17%), te reo (12%), teaching identity (6%). A quarter of the findings described their initial aspirations towards the idea of implementing a whole-school approach to behaviour management as part of creating whole school consistency. Teachers described their belief in the importance of relationships and their desire to increase whānau and community engagement. They also described the current challenges staff were facing in bringing two cultures together as a result of the Canterbury earthquakes and using te reo Māori in their classroom (12%). However, while noting the challenge of learning te reo, 6% of the findings described the belief amongst participants of the importance of lifelong learning. Key themes included:

- Tikanga²² as the tūāpapa – needs to guide and be consistent
- Whanaungatanga²³ – relationships, connectedness is important
- Hononga²⁴ – challenging bringing two cultures together
- Te reo Māori²⁵ - learning is a challenge
- Ako²⁶ – learning is lifelong and challenging –

The teachers expressed the current challenge they have in establishing a school-wide approach to behaviour and the added complexity of embedding the two cultures (previous school setting and new school setting). Furthermore, there was a strong sense of self-consciousness across the staff of their confidence in implementing te reo Māori and mātauranga Māori into their curriculum. While the staff faced a number of challenges, they were also increasingly positive about their on-going learning journey and the opportunity to be a part of the *Huakina Mai* professional learning, particularly with acquiring new strategies to learning and behaviour management.

“Behaviour management needs to guide and be consistent” (Tikanga as the tūāpapa)

The largest theme made up of 38% of Round 1 data collection findings discussed by the teaching staff was the importance of establishing what would be described in Māori as ‘tikanga as the tūāpapa’. This refers to the need to have a consistent behaviour management approach across the newly-established school. The teachers noted implementing team behaviour management practices on a learning studio (group by group) basis. A participant elaborated:

We tend to send them out, we tend to give them a couple of warnings and say right come on and then we ping the good behaviours, always. ‘Look at the way you’re sitting, look at you, you’re

²² Tikanga – way of doing things

²³ Whanaungatanga – relationships

²⁴ Hononga

²⁵ Te reo Māori – Māori Indigenous language

²⁶ Ako – teaching and learning

already.’ So we do lots and lots of that kind of stuff but then we do have the hard kind of ‘This is the second time you’ve been warned there won’t be a third’ (Nikita).

Across the teaching participants, it was evident that for, each participant, the modern learning studio behaviour management practices ranged on a continuum from being restorative to punitive. The difference were largely dictated by the teachers’ personal beliefs and philosophies about teaching and learning. A participant elaborated:

I’m a rules person and you stick to the rules and I’m not very bendy in that respect and I’m not, personally I’m not very good choosing my battles. I’m going to fight them all (Nikita).

Another participant elaborated on his belief system in working with challenging behaviour:

I’d say strict but fair but understanding. You can’t apply the same rules to all kids you know and there has to be some variation in that. There still also has to be consequences for your actions and being consistent with those actions. I’ve found in the past the thing that’s been comforting for kids that have had sort of issues and had a lot of challenges. They like to know that that boundary is there and it’s always going to be that boundary you know. And that’s not to say you don’t let them go over it so that they learn and those sorts of things but I think there’s got to be some fluidity to behaviour management; kids change; we change (James).

While the teachers were implementing different behaviour management approaches across the learning studios to manage challenging behaviour they were also using positive behaviour management learning strategies to reinforce behaviour that was in alignment with their core learning theories. These included positive reinforcement, ignoring, praising the group and using rewards (certificates and free time). Significantly, across the interview data the teachers expressed their differences in beliefs as to their personal philosophical positioning. However, while disparity was evident in the daily management techniques in terms of severe and challenging behaviour there was consensus across the staff that removal when challenging behaviour persisted was the agreed management strategy for high-end challenging behavior. The teachers reasoned that, due to the large learning environment and the large amount of children within the one setting, they were not able to manage individuals to the level they would in a single-cell classroom.

“Relationships, connectedness is important” (Whanaungatanga)

The second largest theme made up of 27% discussed by the teaching participants was the importance of a pedagogy of relationships and connectedness. The teachers described their personal values and beliefs about the importance of cultivating relationships with individual children in their classroom and the challenges they had faced in doing so with large class numbers in a MLE setting. A participant noted the importance of, ‘getting to know what makes them tick, they are not all the same, looking at them as individuals so they don’t feel that they are one of 55’ (James). Further the teaching participants felt it was

important for the children to know that they are ‘liked by their teacher’ (Carmel). They discussed the understanding that, while they were aware that as humans you have a natural affinity with some personalities more than others, it was important to build strong relationships with all of the children. A participant elaborated:

I think that in order for kids to learn they need to be in a warm inclusive environment they need to feel valued and they need to know that they’re liked by the teacher and no one’s going to learn stuff if they’re not happy and included (Carmel).

A teaching participant further builds on the idea of her personal philosophy of the importance of relationships with individuals and highlights the challenge to create meaningful learning for all of the children when there is large numbers. She notes:

My main point is to set high expectations for the kids and for them to have high expectations of themselves no matter what age. And to create engaging learning sessions that they can connect personally with, therefore that will enhance their engagement with that learning session which is difficult when you’ve got a whole variety of kids. Learning has to be fun and I guess it’s harder because you know we had 100 kids in the whole school when I first started and now we’re so huge here so for me personally it’s really important that we keep that community vibe and ensuring that there’s always openness (Liv).

The staff were aware of maintaining their personal philosophy within a MLE setting and of maintaining relationships with all of the children as part of their core professional and personal beliefs about teaching and learning.

“Challenging bringing two cultures together” (Hononga)

The third largest theme (17%) discussed by the participants was the challenge they perceived in managing the change process in the post-earthquake environs of Canterbury, Aotearoa NZ. This included the relocation of their school site, and the diverse multicultural student population. A participant elaborated:

The community is so different and again that’s a generalisation but we’re really bringing together two big cultures and the culture here is lots of Europeans and lots of Christchurch city (Billy).

The teachers also noted that while the MLE provided rich opportunities for collaborative teaching, teacher collegiality and greater learning opportunities for the students, it also brought with it unique challenges in terms of building strong whānau relationships. Maintaining a sense of kotahitanga, or connectedness, while managing diverse expectations was perceived as challenging but important.

Some of the teachers felt it was important to continue to cultivate a community spirit. Other teachers noted that they found it challenging to have relationships with parents: they noted that this could be due to parents’ experiences at school.

We don't so much hear positives but you know it's the same in any job. [...] And I guess a lot of parents didn't have a positive experience at school so the idea of coming into a classroom [...] I mean we get the same parents coming in each time, so you know them really well and then you don't see the other ones (Carmel).

Across the participants, there was an awareness of the challenges they faced in merging the two school cultures onto the new site and of building strong relationships with the new parents and wider community.

“Learning is a challenge” (Te reo Māori)

The fourth largest theme (12%), discussed by the teaching participants was their desire to become more culturally responsive in their practice. They also noted their desire to continue to build their understanding and confidence in the use of te reo Māori and in implementing the mātauranga Māori curriculum. While the teachers were aware of the importance of cultural competency, they expressed their insecurities around their lack of knowledge and training. They described their lack of confidence in the use of language, and culture and in some instances the teachers expressed their concern at having to embark on learning cultural pedagogies. A participant noted:

I have to be really honest. Part of me doesn't want to do this because I don't know very much about it at all you know (Nikita).

Further, staff shared their insecurities about pronunciation, time constraints in terms of mastering a new language and about learning material to fit into their already hectic curriculum. A teacher elaborated:

I'm not an expert. I am totally open to it. My biggest hesitation is of pronunciation, like I don't like to say something until I can say it proper– I don't like saying things until I know it's right and then plus my accent - I know it is about being brave [...] so I'm totally open to it, my only hang up is I'm making sure I'm saying things right (Sara).

Staff who were not confident integrating te reo Māori into their curriculum noted their relief at having a specialist teacher come in each week to work with the children and of the benefit of having this role modelled to them while building their confidence. A participant elaborated:

I mean this is a long time ago I'm not, it doesn't come naturally, absolutely open to it but because it doesn't flow naturally sometimes I feel like it's forced and you know some things, but having Serenity is our saviour really because she just does it so naturally and I've learned a lot from her by sitting in and working with the kids with her (Sara).

Across the teaching participants was the consensus that there was a strong desire to increase the level of te reo Māori in the classroom as part of CRCM but there was a need to provide a safe learning environment for the teachers to apply new knowledge and refine practice.

“Learning is lifelong and challenging” (Ako)

The fifth largest theme, with (6%) of the content teaching participants discussed, was their own personal teaching philosophy and how it has morphed, evolved and continued to grow as they became more experienced teachers. The teachers discussed their identity and sense of self and how they felt confident to bring essential elements of themselves into their practice. They described that over time they had become more confident and “less nervous being who I am, being transparent” (Carmel) in the way that they practice their craft and conduct themselves. A participant elaborated:

I’m definitely less nervous now. I’m really comfortable being who I am and I’m really comfortable being how I am with adults is how I am with the kids. So I think the fact that I’m really transparent means that they know when I ask them to do something that I mean it and if they don’t do it then I’ll give them choices and there will be a consequence (Carmel).

Further, three of the new teachers noted that having a mentor teacher was crucial in supporting them to be themselves when teaching. They noted:

I think seeing an experienced teacher and liking how she is, has been really helpful for me because I learned it’s fine to be yourself (Carmel).

The teachers spoke of the concept of ‘ako’: they saw themselves as both teacher and learner. They noted, ‘I’m learning with the kids and I’m quite happy to be wrong and I’m quite happy to say I don’t know’ (Nikita). Further, they spoke of the collaborative learning relationships with other staff members as enabling them to think about how their personal values were impacting on their classroom practices and, in some instances, allowed them to step back and let other teachers handle situations that they knew they would not handle in the most positive way:

I do. And I know that that’s the kind of person I am that is the type of person I am. I’m like that at home, I’m like that here but the good thing is Carmel isn’t like that and neither is Karyn but that makes me stop because they will come in and it makes me stop and think about that because if I was in a classroom on my own no I would probably still try and fight every battle, every single one (Nikita).

The teachers conveyed the benefits of the MLE environment. Namely, they thought it conducive to supporting their personal and professional identities through the ability to watch and learn from other teachers and have direct feedback on their own practice. Both new and experienced teachers had increased their confidence in having a strong identity as an adult and as a teacher. A participant noted, ‘how I am with adults is how I am with the kids’. The teachers noted that working together in the MLE environment had served to strengthen their sense of self, their practice and to provide continuous opportunities for them to grow. Across the teaching team there was consensus of the nature of continuous growth as a teacher in both their personal and professional selves and of their perception that through the MLE environment they had fostered a deeper sense of connection to other adults that was helping them to grow professionally.

Teachers: Round 2 Key Findings

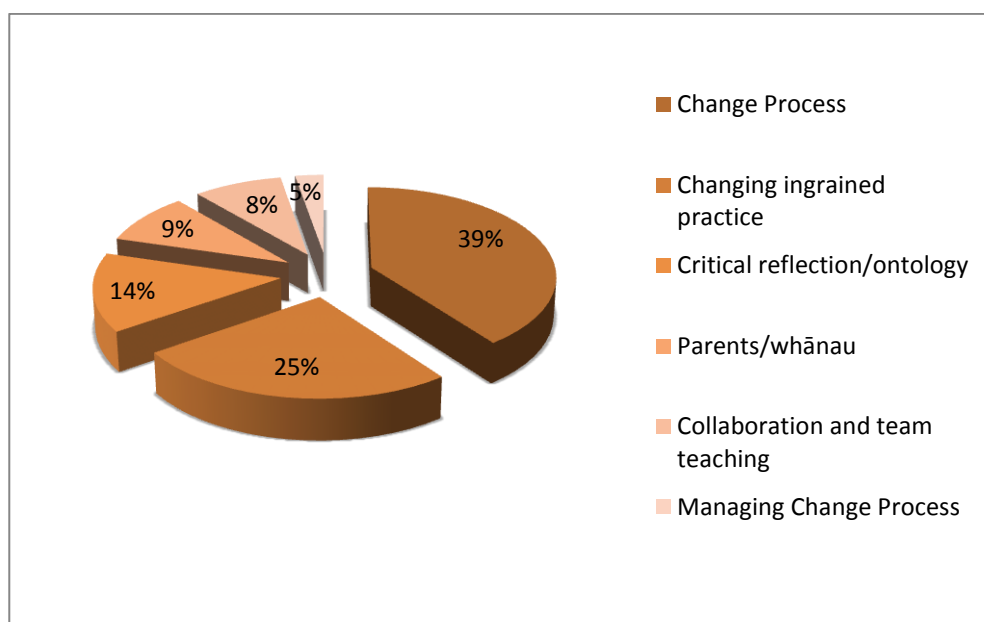


Figure 6-4: Nikau Teachers

Table 6-4: Nikau Teachers

Category	Rank	%	Dimension
"I'm loving the changes to my thinking" (Rangatiratanga)	1	39	Change Process
"We are making a conscious effort to include more te reo Māori" (Te reo me ona tikanga Māori)	2	25	Changing ingrained practice
"Essentially I think the programme is about self-reflection" (Ako)	3	14	Critical reflection / ontology
"I've found the parents amazing" (Whanaungatanga)	4	9	Parents/whānau
"Love working in a team" (Kotahitanga)	5	8	Collaboration and team teaching
"Making pedagogical changes" (Manaakitanga)	6	5	Managing Change Process

Summary overview teachers

Staff are beginning to make significant changes to their ontological and epistemological practice. However, they indicated that the change process had been challenging. While they have noticed an increase in whānau relationships, they have also noted an increase in behaviour, and have found solace in collaboration, collegiality and reflective practice. Key themes include:

- **Rangatiratanga (Leadership)** – Espoused practice and actual practice
- **Te reo me ona tikanga Māori** – Changing ingrained resistance
- **Aratiria** – Critical reflection/ontology

- **Whanaungatanga** – Relationships with parents/whānau
- **Kotahitanga** – Collaborative approaches strategies
- **Manaakitanga/need for further nurturing** – Managing change process

Overall, the interview content discussed included: teachers' perceptions of the change process (39%), whole school commitment to increasing te reo Māori (25%) – staff described overcoming personal barriers and of the strategies they were using to actively increase their own knowledge base. Staff described their increased level of self-reflection and the confronting aspects of recognising practices in new ways (14%). They also described the importance of the parents and whānau and of their role in the school (9%) and teachers' beliefs about behaviour, pedagogy and management (8%). The final 5% of the findings related to the challenges involved when implementing new practices and particularly when things don't always work.

“I’m loving the changes to my thinking” (Rangatiratanga)

The interview content discussed at Round 2 (39%) of the data collection centered on both the strengthened sense of pedagogical awareness as well as the on-going challenges they faced when implementing new practices. The data indicate that at Round 2 data collection the teachers appear to have made significant shifts in their pedagogical positioning with specific reference to their personal beliefs and professional practice.

They noted that they were not aware of the impact of their own behaviour affecting the children to the degree that the evidence from this study demonstrates prior to the professional learning. A participant elaborated on the new knowledge they had acquired and was integrating into their personal and professional ways of being: ‘The way I enter the situation is going to dictate the result I get’ (Tina). While another teacher further elaborated on their perception of the professional learning, ‘it’s about how you talk and what you do, you need to be self-critical and look at your own behaviour’ (Carmel).

A teacher elaborated on the internal change process that she is experiencing. She felt it challenging unpacking unconscious beliefs, especially in relation to the way that children are treated as individuals rather than having a collective one-size fits all approach to behaviour management. In her words:

It’s been really challenging for me, but I’m loving the changes to my thinking because you know things like especially I was always a good kid and my brother wasn’t, so different rules applied to him. I would be like that’s not fair so and sometimes giving you know working on relationships that need it more but I think why should you give them that and why should you turn a blind eye to that but actually you need to because what we’re doing isn’t working because it’s not so you have to do something differently even though it goes against like the it’s not fair. So although I can see where my thinking used to be, I can also see, I’m not there yet because sometimes I’m still like oh just (Sara).

While another teacher describes an incident where she could have handled the situation differently:

Well I think my default setting is probably to try and hear both sides and to placate. I mean maybe this morning the incident I just dealt with I was annoyed and so I guess perhaps I should have put that aside and been calm but I wasn't because it was happening right then and there and I hadn't had a chance to be calm. So I guess I was annoyed when perhaps I shouldn't have been (Carmel).

Another example of the challenges the teachers were facing in terms of their belief system was the level of uncertainty they felt in terms of the appropriateness, relevance and usefulness of restorative practice in the classroom. This was especially evident in the junior school. A teacher elaborated:

Well I use restorative justice because it's the right thing to do but I don't know I mean I don't think yelling at them is the answer because that's sort of whew, I've just been yelled at you know. Yeah I guess it's the right path to take I just don't know how much it means to them. I don't see there is another route to go down but I just don't know how much it actually prevents a repeat of the behaviour. So I haven't got any other answers or any other ways to do it just not sure how effective it is with the little ones (Tina).

Based on the interview content, the teachers described becoming more critically reflective about the impact of their own behaviour in teaching and learning. However, they described internal conflicts integrating the new theoretical knowledge with their previous beliefs, values and classroom practices. Teachers described dissonance between their personal beliefs and values in the light of their new learning, in their approach to applying new behaviour management practices. It appears that teachers would benefit from more support and strategies to support them to 'try out' new practices in a safe environment.

“Making a conscious effort to include more te reo Māori” (Te reo Māori)

The teachers spoke about the conscious effort to increase the level of Māori language across the school (25%). They described their awareness of integrating this into their own vernacular, their classroom management practices and of building their confidence across the school as a whole unit. While the teachers had previously deferred to the language specialist in the school, they expressed their awareness of the importance of increasing the level of active role modeling. As part of increasing culturally responsive teaching, and bicultural practice, the school had implemented a school-wide inquiry-learning model around an upcoming matariki 'new year' event. There was a sense of not understanding the level of 'resistance' to integrating te reo Māori into the classroom practice by some of the teachers and of the awareness of the nature of localised racism prevalent in the region. A teacher elaborated on her experience of the lack of te reo Māori integrated in schools:

I'm really surprised. It's not just here, in other places when I've been relieving as well. And as a whole I always find it really hard to understand, one I don't particularly understand why there's so much resistance to Māori things anyway (Sara).

“Essentially I think the programme is about self-reflection” (Ako)

Interestingly, 14% of the content from the interviews in Round Two of the interviews was focused on the importance of creating a school culture of on-going critique and self-reflection. The teachers spoke of the core message of the importance of reflection throughout the PLD and of becoming more aware their professional ‘selves’. A participant elaborates: “looking at your own behaviour as a teacher and of understanding the impact this has on the children”. Staff described how this has influenced the direction of their learning studio and the school as a whole. Further, the teachers self-reported an increased awareness in team reflection, self-reflection and of careful critique and consideration of the impact of their own behaviour on teaching and learning: “The way I enter the situation is going to dictate the result I get” (Tina). Another teacher noted, ‘it’s about how you talk and what you do, you need to be self-critical and look at your own behaviour’ (Sara). The teachers indicated that they understood the impact of language and being aware of the meaningful acknowledgement and intentional use of language in their daily practice. They noted the importance of “delivering comments that are meaningful” and of “always reflecting on what you are doing, what you are portraying and what you are saying” (Nikita).

The teachers expressed their belief that collaborative practice within the MLE supported the team to implement the professional learning and apply it in a way that supported their own practice. A participant noted that they, ‘spend time talking and throwing ideas around because you are always learning and trying out things you never would have thought of trying’.

Teachers noted that they were beginning to become more attuned to the role of their own behaviour as part of becoming CRCM practitioners and of deepening their sense of connection to the PLD both professionally and personally.

“I’ve found parents amazing” (Whanaungatanga)

A further 9% of the teachers’ interview content in Round 2 data collection evidenced shifts in their perspective of the role of parents/whānau. They described the strategies that they implemented over the course of six months to provide opportunities for the parents/whānau to be more active and engaged in their children’s learning. They were learning how to apply relationship based strategies to create reciprocal relationships with parents/whānau. The teachers described the opportunities for parents to support children especially during the first matariki (Māori New Year) inquiry event that they were planning to hold as part of bringing the community together. A junior teacher noted that they were writing home to parents/whānau to find out what ‘interests’ the children had to ensure they were tapping into these during teaching and learning sequences. While four of the seven teachers interviewed had taken a concentrated effort to look for ways to increase parent/whānau support there was still a mixed perspective on the role of whānau in the school. This ranged from taking the time to invite them into the classroom, writing home to them, to not ‘actively pursuing input but being open to it’ (Carmel). While the level of effort and perception of

importance ranged across the participants, there was consensus around the notion of continuing to create more opportunities for parents/whānau to be involved in their children's education:

The parents love coming anyway so we generally do have quite a good relationship with most of the parents. They do pop in from time to time. We don't actively seek it but we're more than open them being involved. Some of them maybe doing kōwhaiwhai²⁷ panels and the parents are coming in for their art and they're working with the kids so it's really cool and that was on them. They said we want to come and do some art with you. I was like well this is what we're doing do you want to come and be a part of that and they did. So that was really cool (James).

There was consensus amongst the teachers about the support they felt from those in the community who had embraced *Huakina Mai*. The teachers described the different strategies that they used to engage the parents in being part of the school-wide approach to *Huakina Mai* and the increased drive to include more mātauranga Māori into the curriculum teaching and learning practices. A teacher elaborated:

I had a parent come up and say 'Oh we don't know what all these Māori words are.' And she said, 'You know we'd really like some of the words that you're using with the kids' They don't want to be fobbed off this is what we're trying to do to help or even catch them in the playground and say oh so and so it's awesome and amazing they really appreciate that and it sort of brings them in, but we're looking at more ways to bring parents into our room as well because we have regular helpers (Billy).

There was some dissonance in practice in relation to the extent attention was given to creating the space for more parent/whānau engagement. However, the participants highlighted the shifts in consciousness in relation to the importance of valuing the home/school/ relationship. That is, there was a shift from deficit theorising, e.g. 'they are not interested or too busy', to teachers actively looking for opportunities for parents/whānau to be involved.

"Love working in a team" (Kotahitanga)

The significance of the PLD on the teachers approach to behaviour management and the impact the MLE setting had in fostering positive shifts in personal practice made up 8% of the findings. The teaching team spoke of the shift they had made in the past six months in relation to the behaviour management strategies they implemented in their learning studios. They described the use of whole school, whole class values-based reward systems.

Caring for each other and working together as a team to achieve their learning and behaviour goals was a core tenet underpinning teacher practice. This shift was evident in comparison to Round 1 data collection where there was a strong emphasis on self-management and individualised learning. They were also becoming more aware of their own unconscious deficit theorising, particularly so with regard to the use of

²⁷ Māori patterns representing Māori history/ genealogy.

sarcasm towards students. The teachers discussed working together as a school to create a school environment that engenders the values of *Huakina Mai* as being a high priority within the staff for Term 3.

“Making pedagogical shifts” (Manaakitanga)

In the final 5% of the content from interviews, the teachers spoke about the first two terms of this year as being particularly stressful when managing the change process and making pedagogical shifts. The teachers noted that they were not only attempting to reflect on their own beliefs, values and behaviours as individual teachers. They were also learning to critically reflect in their teams and to trial different approaches to teaching and learning in a modern learning environment. Many of the teachers were learning to deepen their understanding of the role of bicultural practice and integrate te reo Māori into their daily classroom rhetoric. Some of the teachers described moments of “sometimes disagreeing with what is being told” and in one instance that they found the “professional learning heavy and would be best suited to times that were not so taxing during the year” (Carmel). While another teacher noted that that he was ‘not boots and all’ (James) but was taking from it what he found was going to be useful in his practice.

Across the teaching participants was the perception that implementing change is not easy and can at times be stressful. Several suggestions were made by the teachers about what they felt would contribute to supporting them on their journey of integrating professional and personal changes. These will be discussed in the discussion chapter. For those in MLE studios who had more challenging student behaviour, there appeared to be a default mechanism of returning to punitive approach to managing the behaviour.

Punitive responses were still being used, however there was an increasing desire to move out of a developmental approach towards a more holistic positioning reflecting a *Huakina Mai* way of working. It was evident that, while old practices were still apparent from the discourse in the interview analysis, the teachers were attempting to shift in beliefs, values and practices:

We are trying to look at the whole picture we are trying lots of different ideas seeing what’s going to work and what’s not working and maybe giving the kids more responsibility to help in that situation as well. Think about their goals, maybe putting it up and saying okay these kids are working on these goals (James).

The teachers made the connection between the teaching and the learning strategies, the use of space in a MLE learning environment and the behaviour management strategies as continually evolving as they trialed new pedagogical practices.

They highlighted that they have found change at times to be stressful: “We have felt a surge of stress when we have felt things not working”. While they were aware of becoming more restorative and community-centered, they were defaulting at times to “the kneejerk reaction”. Staff expressed their desire and need to have “more strategies” in order to scaffold, both their own teaching shifts and the students, in order to make changes as part of the poutama of change. There was a desire from some of the staff who were

struggling to make ontological changes, especially in relation to core values and beliefs around classroom management, to have an overview of where they were heading in terms of the change strategy. They found the current approach was like they were heading out blind on the waka. A teacher elaborated: “The general feeling is we want to know where we are heading [...] So that’s not a criticism like it’s just purely [...] there was a general feeling of you know you want the end result [...] you want to see where we are heading” (Carmel).

Teachers Round 3 Key Findings

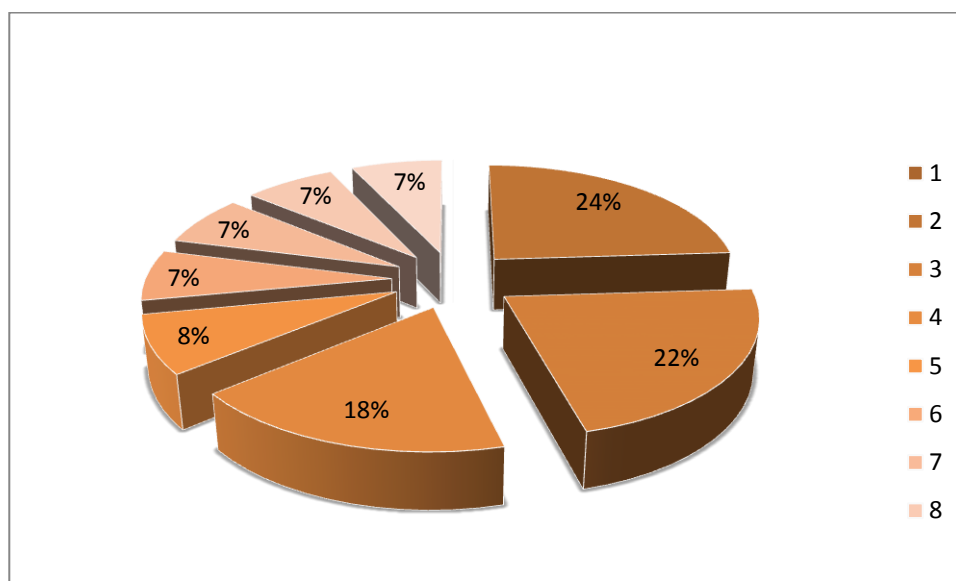


Figure 6-5: Nikau Teachers

Table 6-5: Nikau Teachers

Category	Rank	%	Dimension
“We have all identified that raising te reo Māori is a goal” (Te reo Māori)	1	24	Personal beliefs
“The whole restorative thing is something we have focused on as a team”. (Rangatiratanga)	2	22	Behaviour Management
“We are operating from a place of care and cognitive reinforcement” (Manaakitanga)	3	18	Culture of Care
“We make a point of telling the families something special about the children” (Whanaungatanga)	4	8	Inclusion of Whānau
“In the modern learning environment we are lucky because we are all supportive of each other” (Te ao Māori)	5	7	Collaboration and MLE
“Reinforced my beliefs” (Whakapono)	6	7	Ontology
“Need more strategies” (Kotahitanga)	7	7	Strategies
“I am more aware of saying you have put a lot of effort in and you’re working really hard” (tikanga)	8	7	Language

Summary overview Teachers Round 3

Round 3 data collection demonstrated in particular the importance of the use of te reo Māori and restorative practice in supporting shifts in teacher practice. Overall, the interview content discussed included: use of te reo Māori (24%), implementing a culture of care (22%), restorative approach (18%), the role of parents/ whānau (8%), the impact of context (7%), professional and personal beliefs (7%), the need for more CRCM strategies (7%), and the use of language (7%) in the classroom. Key themes include:

- Whole school whānau relationships strengthened and Māori whānau group has been established
- School-wide commitment to increase the level of te reo Māori
- School-wide policy and practice commitment to a restorative approach to behaviour management
- A whole-school approach to culture of care and cognitive reinforcement
- Teachers have expanded their bicultural vocabulary
- Desire to increase behaviour strategies
- Modern learning environment has strengthened *Huakina Mai* through providing consistent opportunities for peer feedback and collaborative practice.
- Teachers are aware of the feedback and language use in the classroom.

Staff noted that the move towards increasing te reo Māori, building a whānau group, and working within a culture of collective rewards was meeting their overarching aspirations and values. Furthermore, teachers were supportive of the school-wide commitment to building bicultural competency and of working within a collective whānau environment where students are given an opportunity to work together in vertical grouping. Teachers expressed their awareness of the pivotal use of restorative practice coupled with circle time in building emotional connection with the students in a large learning environment. These practices aligned with core values around supporting individuals to gain confidence, efficacy, and autonomy. Strengthening teacher beliefs, values and practices towards focusing on effort, dynamic language and strength-based collaborative approaches continued to dovetail and strengthen the overall impact of the school-wide behaviour reform.

“We have all identified that raising te reo Māori is a goal” (Te reo Māori)

The largest theme discussed by the staff (24%) was the perceived shifts in the individual and collective teachers practice across the school and of the school-wide commitment to continue to increase cultural competency. The staff highlighted the ‘Collective values’ that the school has implemented as part of *Huakina Mai* and, in particular, *Mana ki te Mana*. This includes a whole-school approach to restorative practice, circle time, increase in te reo Māori, increase in parent whānau relationships and greater opportunities for tamariki/students to make choices about their own learning. The staff described the

collective visioning within each learning community, including taking the time to create values that align with their year group and ensuring these reflect the wider goals they are working towards. They highlighted their consistent use of the pedagogical tool: ako. That is, they are actively practicing being both a teacher and a learner in applying the goal of strengthening the use of te reo Māori while modelling restorative and relational approaches to interactions.

The teachers described being aware of the language they use and collectively utilising 'we' language emphasising the whānau/family approach to teaching and learning. As well as this, they stressed that through the use of whole school playground incentives and whānau vertical grouping alongside personal shifts in practice, the school culture has become more relationally based; the culture of care is nested within a larger sociocultural framework. Staff expressed their growing enthusiasm in learning te reo Māori for teaching, including place-based pedagogy into their inquiry and in the senior school actively teaching the Treaty of Waitangi. They expressed that the school had taken upon themselves a collective goal of increasing the level of te reo Māori language and of including Māori pedagogies within the curriculum. Further still, senior management were actively building a strong restorative practice library of resources for the teachers to access further learning material to deepen their practice. This had included buying resources that were culturally congruent (te reo Māori stickers, restorative practice books).

Building the staff's knowledge of te reo Māori created a culture where everyday use was the norm and creating reward systems linked to Māori values and language were key indicators of the current practice staff were pursuing.

“The whole restorative thing is something we have focused on as a team” (Rangatiratanga)

The second largest theme (22%) discussed by staff in Round 3 data collection was the value in the whole school restorative justice approach to behaviour management. Staff spoke of how they now saw the value of restorative practice and of how their practice in implementing restorative chats, and role modeling conflict resolution has grown over the course of the year. The staff attributed this change in practice to the shift in their beliefs around the efficacy of the approach.

Teachers highlighted the shifts in their thinking about the importance of implementing restorative relationship based approach to behaviour. The staff noted their hesitation and apprehension of applying a relationship approach and that when they first embarked on trying out new strategies they felt as though they were 'having restorative hui all the time' (Sara) and were 'not sure how effective this approach was especially in the junior school' (Tina). However, after six months of implementing this approach, the participants noted not only their own shifts in their thinking about behaviour and practice of restoring relationships but they had also observed significant shifts in students' behaviour; a significant outcome that highlights the power of collaborative interchanges between teachers and students. The participants described the collaborative shifts in themselves and the students:

I think that the children have built an understanding that that's going to happen when something goes wrong so the kids have awareness that there's going to be a chat that we use the words 'Well, okay you've got some fixing up to do,' quite a lot with kids (Tina).

The teachers spoke of the increased sense of justice the students felt "they know that they will have a chance to share their side of the story" (Sara) and that the teachers will support them to reach a resolution. While the participants described the changes in their own thinking and practice alongside the observed changes in the student's behaviour in light of the new school approach to managing conflict, there was some evidence of a disconnect between the whole school approach to behaviour in comparison to some students home. The staff spoke of the challenges of supporting children to 'code switch' a term learned during restorative practice training and useful when the culture of the school is different to the home. This indicates an inconsistency of code switching with the overarching theme of *Huakina Mai*, namely, the homogenisation of school, home, and community contexts.

Staff described the use of the 'restorative chats' as offering an opportunity to deepen the student's emotional literacy and in particular their vocabulary and ability to manage challenging and complex conflict. Staff noted that they used circle time as a way of dovetailing the restorative practice and deepening the children's use of descriptive emotive language. Staff described many positive and affirming examples of restorative practice and restorative hui amongst their team. Incidents of teachers engaging in inconsistent strategies with the PLD were becoming less prevalent as the school culture shifted towards an expectation of restorative practice.

"We are operating from a place of care and cognitive reinforcement" (Manaakitanga)

The third largest theme, consisting of 18% of the findings, was the subtle shifts in school culture. The staff spoke of the shift in the school-wide approach to behaviour management; that is, from a person-centred individual approach, often punitive and using the removal method to a culture of care and actively implementing restorative practice. They spoke openly about being '*on the journey*' that is deepening their restorative knowledge and actively supporting students to acquire the skills, knowledge and capability to discuss how they are feeling, to acknowledge harm and to restore the relationship. The staff spoke openly about the strength-based approach they employ supporting students to become the best version of themselves through nurturing care and firm boundaries. A teacher elaborated:

You know integrity and you're trusted to do the work, we won't stand over you and if we ask you to go something somewhere else out of sight we trust that you do just like in a rugby match and the forwards, not that I'm a big rugby fan but the forwards in the rugby team have to trust the backs that they're going to be there when the ball comes out of the ruck. And so you put that analogy on them and I think that trust is huge (Faith).

The language of restoration, relationship and repair dominated the staff and the tauira conversations, staff noted that 'everything's done in a far more gentle positive level rather than assertive mean'. Furthermore,

they spoke of their own role as teachers' role modelling the restorative approach: "I'm always thinking of the term 'connect before you correct' because you know it's pretty vital. All of that has been triggered by the PD this year" (Liv). Liv further elaborated:

You know we care about them and we care, that's what I say you know for other kids the only reason I'm cross with you is because I care enough to be cross. If I was never cross I wouldn't care what you did and you could do whatever you like but actually I [care], so I think that helps them (Liv).

Further, staff noted how they have witnessed a change in the students' language as a response to changes in teacher practice. The students are hearing caring language and it impacts on how they speak to each other. A teacher elaborated:

And that I guess alongside of that the teachers in the juniors we've all made a commitment to as a school to do circle time at least twice a week and we focus on in the juniors part of that is simply having fun and building relationships but also the teaching of social skills (Billy).

"We make a point of telling the families something special" (Whanaungatanga)

The fourth largest theme (8%) discussed by the staff was the importance of parents/whānau involvement in the school. The staff described specific strategies they had implemented to increase and strengthen parent/whānau relationships and interaction. They noted that through the professional learning they had taken a firmer approach to finding ways of strengthening relationships with all whānau, particularly those who were described as on the 'margins'. The learning studios extended the range of strategies to connect with parents/whānau including text message, phone home with positive news, conferences, creating workshop opportunities for parents to come in and share their expertise with the class and of creating a reciprocal relationship where parents can respond to teacher feedback via text message or direct drop-in through an open door policy. A staff member elaborated:

I guess probably I think my relationships with whānau have strengthened in terms of yeah just doing a little bit extra to communicate whether it's you know I always did it but I do it more so now, like I text parents a lot more (Carmel).

For parents of Māori students, staff were taking an invested interest in creating more opportunities for them to be involved in the *Huakina Mai* steering group. This included providing the students with flyers and other information. There was consensus across the staff of the importance of both strengthening home/school relationships, creating opportunities for whānau to be involved in the school learning environment, and contributing their unique skills. They saw the importance of creating a space for Māori whānau and Māori students to build a strong core within the school to drive school change.

“In the modern learning environment we are lucky” (Te ao Māori)

The fifth theme, discussed by staff during their interviews (7%) was the successful teaching and learning through collaborative practice that the modern learning environment had fostered. The staff spoke of their perception of the importance of the modern learning environment in creating the conditions to support working collaboratively on implementing new classroom pedagogies and to reflect on their personal and professional practices. Robust discussion was facilitated through challenging situations and strengths of individuals were utilised in teaching and learning contexts. Individual teachers felt the freedom to pursue their passions in teaching subjects through the shared responsibility and allocation of subjects. This, in turn, fostered a positive learning environment for the students as teachers were engaged, positive and motivated, the result was a spillover effect on the core subjective learning culture of the classroom. The teachers believed that happy teachers created the conditions for happy and motivated learners. The staff spoke of the ‘*instant feedback*’ they receive in working in teams of three or more, and of the nature of working with diverse personalities and understanding each other’s synchronicities, personal preferences and teaching style. They note: ‘I think you might carry on with something that wasn’t working in a single cell I can’t see how you could achieve as much as can in MLE.’ Another teacher noted:

You know you can say all this I mean we all lose our cool every now and again and I think that’s natural but working in a space where you’ve got two other adults it’s really, really good because actually you catch yourself sometimes and we have had great discussions as teams about the professional learning (Faith).

These variables the staff believed supported them to try out new ways of operating in a learning atmosphere, to be brave and to continue to remain adaptive to the needs of the school and tamariki.

“It’s reinforced my philosophy to help me see best practice” (Whakapono)

The sixth theme (7%) discussed by staff in Round 3 of data collection was their awareness of their shift in perception of the importance and usefulness of implementing a restorative approach to behaviour management across the school. The staff spoke of how the professional learning and school shift towards a restorative approach to behaviour had reinforced their own personal philosophies, beliefs and values and that they were now witnessing the positive effects of this change. While there were some key strategies that were new to the teachers, the underlying theoretical and philosophical underpinning of the tenets underpinning the strategies were in alignment with the teachers’ own personal values. A participant elaborated:

I think my beliefs have essentially probably stayed the same and are very similar to what they were last year, some things have been reaffirmed through the PD we’ve had, there’s been some new things to add to my toolbox in terms of how you praise.

Some staff noted that while their approach had not essentially changed, they were more aware of their practice and through having regular professional learning focused on behaviour ‘supported me from being complacent’. Other staff noted that for them it had made them more conscious of the need to use more te reo Māori every day and to reflect on the positioning of the sense of equity and justice in the classroom. Staff described initially grappling with applying a ‘person centred’ approach rather than a ‘one size fits all’ approach to behaviour management. They elaborated:

Okay. Well I guess really I mean the professional learning we’ve done this year has kind of reinforced my philosophy which is teach the whole child and you know build strong relationships [...] so it just reinforced that and it’s sort of kept me mindful of the philosophy of [...] recognising the good and sort of trying to ignore the bad [...]I would say that the PD has made me more conscious of being restorative in my interactions with children.

While there had been significant shifts in the way that the teachers organised the learning for the students, the way they rewarded effort, encouraged whole class collectively and the manner in which they handled challenging behaviour, the staff did not perceive these experiences as having a profound or dramatic effect on their practice. Instead the change cycle had been incremental and had allowed them to incorporate cycles of inquiry and shifts in practice in a cyclical manner that was consistent, complementary to their practice and did not cause stress or perceived extra effort.

“Would be more useful to have training around more specific strategies” (Kotahitanga)

The seventh theme made up of 7% was the consensus across the participants of the relevance of the professional learning, the strengthened practice and of the desire to continue to grow their practice. The teaching staff acknowledged that they enjoyed the professional learning and development, found it supportive, and that it had promoted active discussions and deepened staff understanding of their treaty obligations and bicultural practices as teachers within the Aotearoa NZ education system. They expressed their desire to have more hands-on strategies, more resources and to have opportunities to deepen their practice through observations of other teachers’ practice. A teacher elaborated:

More observations would be good because again you don’t know what’s happening elsewhere you get stuck in your, I mean okay our four walls are much bigger than most people’s four walls but you do get stuck inside your own environment with what you’re seeing every day so it’s really good to have other people come and share (Carmel).

Having tangible strategies that they can implement in the classroom were useful in supporting teachers to witness the benefit of adapting their practice. Further, the participants noted that, due to the intensive nature of the PLD, it would be helpful to have regular opportunities to recap on the key learning’s as they encompassed ontological and epistemological change:

We had a sort of a recap session the other day and we went over everything that we'd done throughout the year and I guess I'd forgotten how much we'd actually done. And I think maybe it would be cool to recap more often kind of, like even just a wee like how we do with the kids – like recap at the beginning of a session. Hey remember last time we did, because I guess there's so much going on all the time you haven't necessarily forgotten, it's just not right at the forefront of your mind (Carmel).

“I am more aware of saying you have put a lot of effort in” (Kotahitanga)

Finally, the participants highlighted their increased awareness around the use of language, feedback and praise. The participants noted in particular the increased awareness of the use of rewarding ‘effort’ rather than praising individual success and achievement and of how this has built a collective identity in the learning studios that values community over individual success and competitive identities of the children. While academic success was still a strong aspiration, moving towards a school culture where effort was valued was something the staff had taken on board and felt strongly about. A participant noted, ‘I am more aware of saying you have put a lot of effort in and you’re working really hard’. In terms of the classroom language and applying a dynamic approach to feedback, the staff noted that there was still a lot of work to do in shifting their default setting from ‘good boy’/ ‘good girl’ but that they were more conscious of giving specific, directive feedback that correlated with supporting student goals. Tied into the use of language was the theoretical position of the notion of inclusion, while teachers felt that they had ‘always been inclusive’ the PLD ‘had made them more aware of the importance of it’ in terms of creating opportunities for all students to learn in the learning studio. A teacher elaborated:

Sometimes we value [...] or we put so much importance on the reading, writing and maths that we forget that actually we’re trying to produce good human beings. Unless we teach them how to be good human beings it’s not going to happen by accident (Sara).

Based on the evidence from the data analysis from Round 1 data collection and Round 3 it appears as though the staff shifted from a individualistic approach to learning to a more collective effort-based pedagogical focus, both in relation to teaching and to curriculum acquisition.

Summary overview findings – Teachers Round 1–Round 3

The interview content indicated degrees of shifts in the teaching participants thinking, theorising and practice in relation to restorative practice as a CRCM strategy. Further, there were increases in staff confidence in using te reo Māori in the classroom and recognition of the importance of integrating Māori pedagogies into teaching and learning. Self-reflection was identified as an enabler in addressing unconscious practice, and in reflecting on personal teaching philosophies. The participation, partnership and role of parents/whānau in student’s learning was highlighted as important at the outset of the study, however there were significant shifts in the degree of teachers creating more opportunities for whānau to

have an active role in the school and a desire to continue to increase this practice. The impact of the MLE context was a significant finding across all three rounds of data collection, the context created opportunities for increased collaboration, rapid change and feelings of connection to the PLD and to their own practice.

- **Behaviour Management**

The staff described their desire to have a consistent CRCM approach at Round 1 data collection. In Round 2 data collection, they noted that they had ‘drawn a line in the sand’ and had implemented a whole-school restorative approach and that implementing this system was proving to be challenging in changing ingrained practice. By Round 3 data collection, staff felt satisfied with the changes they had made and described the culture of care that had emerged as a result of the shared vision. Moreover, upon reflection, the staff shifted their perceptions of the amount of effort and learning they had put into the project.

- **Te reo Māori**

The staff described the challenges of learning te reo Māori at data collection Round 1. By Round 2 staff had taken it on board to include te reo Māori into their daily practice and were actively looking for opportunities to integrate cultural experiences and cultural knowledge into their teaching and learning. By Round 3 data collection, staff had made significant progress and were able to see their own growth, with some members noting that they would like to continue onto higher levels of study.

- **Self-Reflection**

The staff noted at the outset (data collection Round 1) that they believed learning was life-long and they were always learning new ways of approaching teaching and learning as part of their own growth as a teacher. By Round 2 data collection staff had noted that they felt a core component of the PLD was targeted around critical reflection and learning to become aware of your own behaviour, demeanor, and language; that is, how you go about conducting your practice as a teacher. By Round 3 the staff described their perception that the PLD had given them an opportunity to learn more about language, mindset and praise, and to engage in critical reflection when making the school-wide changes. They noted it didn’t interrupt their own belief systems, but instead it gave them an opportunity to reflect on how the change process was taking place and their own role in managing challenging behaviour.

- **Parents/Whānau**

The staff described relationships with whānau as being fairly strong in Round 1 data collection. However, in Round 2 data collection, they noted that through the work of *Mana ki te Mana* and the focus on strengthening the Māori whānau they have found the parents ‘amazing’; not only had the Māori whānau group grown in size but whānau relationships across the school had strengthened, with teachers finding new ways to create opportunities for whānau to be involved

in their children's schooling. For the teachers at Nikau School, the whānau were viewed as a rich source of support. Round 3 data collection indicated that whānau and community relationships had grown significantly and the teachers were looking forward to continuing to build upon these.

- **Context**

The context of the school environment was of central importance to the teaching participants' experience of the PLD. In Round 1 they noted the challenge of bringing two cultures together on one school site. In Round 2, they noted the importance of working together to implement the whole school changes and of working from a strength-based perspective. By Round 3 staff noted the benefits of working collaboratively in a modern learning environment and how this created the space for both personal and professional learning to flourish.

Summary overview findings – Round 1–Round 3

Across the three rounds of data collection, the findings demonstrate that the school leaders and teachers agree that there has been a lift in the use of te reo Māori across the school, restorative practice, and self-reflection. The teachers in particular noted the importance of the collaborative context in supporting their PLD growth through coaching, mentoring and collegiality. They also noted the shifts they were observing in their own thinking, theorising and behaving especially in relation to the use of language as an instructional feedback tool. Across the school there was a commitment to increase parent/whānau relationships and a desire to build sustainability measures into the school wide change process.

CHAPTER SEVEN: REVISITING THE RESEARCH QUESTIONS

Introduction

This chapter addresses the study findings in the light of the research questions. The central research question regarding the impact of a Māori behavioural intervention, *Mana ki te Mana*, on teacher identity, beliefs, attitudes, values and classroom practices is complemented by a subset of questions that provide a more acute focus of the research:

1. In what ways do classroom teachers' identities, beliefs, values, attitudes, and classroom practices shift as a result of the *Mana ki te Mana* pedagogical framework?
2. How does classroom language change? (as an indicator of agentic practice)?
3. In what ways do teacher beliefs shift from a deficit functional view of behaviour to agentic dynamic view?
4. What are the teachers' (both Māori and Pākehā) and school leaders' experiences and perspectives of *Huakina Mai* or students identified with behaviour or learning needs?
5. How does the development of School-wide Positive Behaviour for Learning fit with the perspectives that inform *Huakina Mai*?

Brief Overview

The study participants' shifts in practice are connected to the learning context, teacher collegiality, individual disposition, mindsets and self-reflection. The shifts related to the PLD and their own previous classroom management practice, and perceived sense of support across the school. The school context and ability to collaborate appears to correlate with teachers' perceived sense of collaboration, teacher efficacy and ability to challenge deeply entrenched thinking, theorising and practice within a safe environment. For example, teachers working in silo or in single cell classrooms, the shifts were slow and less significant than those working in the MLE team teaching classroom and school-wide learning environments (see Chapter 5 for description on MLE). This study found that collaboration enhanced the quality of feedback from peers, fostered dialogue and changes in collective mindsets that ultimately resulted in shifts in thinking, theorising and practice. Furthermore, this study found that shared visions, goals and collective realities increase the rate of whole-school change. Teachers' personal and professional identities, made up of individual values, dispositions, beliefs, assumptions and reflective practices contribute to the degree of perceived sense of change experienced. Teachers' perceived sense of their ability to be effective culturally responsive classroom managers is linked to classroom language in some instances. One example of this is the teachers who used positive, reinforcing statements and dynamic language were also using other aspects of the *Mana ki te Mana* framework (for example, te reo Māori in the classroom and tuakana/teina leadership). Another example is the teachers who had strong beliefs about the importance of restorative

practices and emotional literacy articulated these in their interviews and this was reflected in their Round 1 observations. In other instances, teachers' beliefs about CRCM practices were dissimilar to their management strategies and were not reflected in the Round 1 observations that were undertaken. Overall, based on the interview and observation data the degree of changes and shifts in practice in regards to the PLD framework *Mana ki te Mana*, was located along a continuum of change. These are discussed in detail below.

Summary of Shifts in Teacher Beliefs, Attitudes and Perceptions

The impact of the Māori PLD framework *Mana ki te Mana* on the participants' values, beliefs and classroom practices reflected the inter-related aspects of knowledge, collaboration, reflection, classroom practices and sense of professional identity/self. The findings revealed interrelated aspects impacting on the degree of personal and professional shifts during one-year of implementation of the PLD. All of the participants expressed that they had gained new knowledge, had learned new skills and felt confident in applying some CRCM practices in the classroom. For some participants, however, these shifts in practice were not evident in their perception of their own professional identity and sense of self; they did not perceive shifts in their beliefs of teaching identity. In contrast, other participants recognised shifts in personal values and beliefs about teaching and learning, tying these to shifts in classroom practices and professional reflection about the impact of their own personal bias. For example, teachers who experienced dissonance between what they believed about behaviour prior to the PLD observed positive shifts in their own practice when faced with having to make adaptations to their practice. Some teachers held inconsistent beliefs about behaviour management. For instance, a teacher that believed themselves to be managing behaviour in culturally appropriate way was, in practice, using an authoritative approach in their classroom. These teachers, upon engaging in the PLD and engaging with restorative approaches, began to shift their practices and in some instances their beliefs about teaching, learning and behaviour. Those who believed in the importance of a restorative approach prior to the PLD did not shift their beliefs, but nevertheless saw changes in their practice.

The contextual variables that influenced the level of dialogue and communities of practice included regular opportunities for feedback, observation, collaboration and team planning. The participants described the role of the PLD in being a catalyst for change, that is discussions were raised post PLD session such as at syndicate team meetings, studio team planning, and through the school wide shifts towards relationship based classroom management (CM). In some instances (two of the teachers) noted that the PLD had promoted them to enrol in te reo Māori courses outside of school time to deepen their own learning and enrich their classroom practice.

Those teachers who did not experience significant shifts in their own thinking and practice described feeling isolated and fractured across their teaching teams. They described the missed opportunity of staff not working together to contextualise the PLD to their unique school context. The teaching participants'

individual dispositions towards change, including reflective practice, and collective mindset appeared to impact the degree of whole school change across all settings. The findings suggest that some shifts were bound by the contextual features of each school. For example, teachers who shifted in practice but not in professional identity or beliefs about teaching, learning and behaviour had limited opportunities for teacher collaboration and less time to observe mentor teachers, and felt less confident managing severe behaviour. In contrast, those teachers situated within the MLE (modern learning environment), and who had made transformational shifts noted the substantial shifts in their thinking and behaviour in the classroom and attributed this to the topics raised in the PLD but transformed through the collaboration, peer observation/mentoring, dialogue, team teaching, team planning and critical reflection post PLD.

This section has investigated in what ways teacher, beliefs, values and classroom practices shifted throughout the PLD *Mana ki te Mana* intervention. The next section looks at the role of classroom language as an indicator of shifts in teacher agentic positioning.

Teacher Beliefs/Attitudes/Classroom Practices

The teacher beliefs, attitudes and classroom practices shifted along a continuum as a result of the *Mana ki te Mana* PLD framework. Teacher shifts included transformational shifts (shifts in beliefs, attitudes, classroom practices were followed by shifts in teacher identity), operational shifts (shifts in classroom management practices but not in beliefs/values), and transitional shifts (shifts in practice that are momentary but not grounded in daily practice).

It's worth noting that the terms 'transformational', 'operational', and 'transitional' are found in the change management literature, though in different ways by different authors (Bell & Gilbert 1996; Fraser, 2005; Lamont, 2012; Sprinthall, Reiman, & Thies-Sprinthall, 1996). See footnote for a brief discussion.²⁸ The analysis of the findings revealed three unique aspects of change occurring for individual teachers and collectively across the schools.

There is some synergy between the shifts typified in this study and those found in the larger body of the literature, such as the transformative shifts that embody leaps in theory and practice. The intersection between collegiality, personal disposition and professional experience and the larger contexts of the school

²⁸ The author examined the literature after the terms emerged from the data. That is, the shifts have been typified inductively based on the evidence, not deductively based on the literature. There was a measure of convergence in the literature concerning professional development and the change processes. Fraser et al. (2007) make the distinction between the use of the words 'development' and teacher 'learning' in the change process, arguing that in the context of ongoing professional change, teacher development can be thought of expressions of change strategies. They further note, "it could be argued that professional change is best understood as coming about through a process of learning which can be described in terms of transactions between teachers' knowledge, experience and beliefs on the one hand and their professional actions on the other" (p. 7). This definition is useful for this study since the findings demonstrate that both epistemology and ontology within professional relationships had an impact on individual and whole-school change - personal, social, professional aspects influence teacher engagement and change process. Transformative shifts under Kennedy's model have what Fraser et al. (2007) refer to as great opportunity to shape autonomy of collective and individual teacher educators. Fraser et al. (2007) also draw upon Reid's model where action and change are contextualised in settings and structures.

environment. The shifts described are grounded in this study and are therefore operationalised within the context of the findings. The operationalisation of these terms will be discussed below.

To capture change within the context of each case study, the researcher utilised axial coding of Round 1 and Round 3 observation data alongside the interview transcripts to deductively position the findings according to the *Mana ki te Mana* PLD framework. Teachers' classroom management practices, in relation to the *Mana ki te Mana* framework, fell into categories of low, medium or high implementers and, within their reflective transcripts, into categories of operational, transitional or transformative change. Using both sets of data and clustering the teachers within each school, the analysis demonstrated the impact of context on the participants' degree of shifts in practice in relation to the PLD. A key feature of these shifts as demonstrated in the literature was the level of dissonance a practitioner felt – that is, when the teachers encountered theories that did not fit within their own personal philosophy, they were more likely to experience transformative change (shifts in their beliefs about teaching, learning and behaviour that result in changes to their practice) either in one or more areas of the PLD. Fraser et al. (2007) describe Kennedy's model as useful when the purpose of PLD is attitudinal, i.e., to engage teachers' motivations and willingness to change. Likewise, Kennedy (2005) refers to the three-stage continuum of change although different to these findings has significant convergence. He describes the transmission phase, the transitional and the transformative. With the use of the term transmission teacher PLD is referred to specialised agents who impart knowledge, while transformative seeks strong links between theory and practice.

Indicator of change framework

Below is the framework that demonstrates phases of change in response to CRCM PLD. Within each phase of change (transitional, operational, and transformative) are indicators of change. The indicators for change align with the *Head, Heart, Hand* model discussed in the following chapter. For example, during the transitional phases of change, there were more indicators of change identified within the category of 'epistemology/knowledge', or the head, as opposed to 'ontology/beliefs', or the heart.

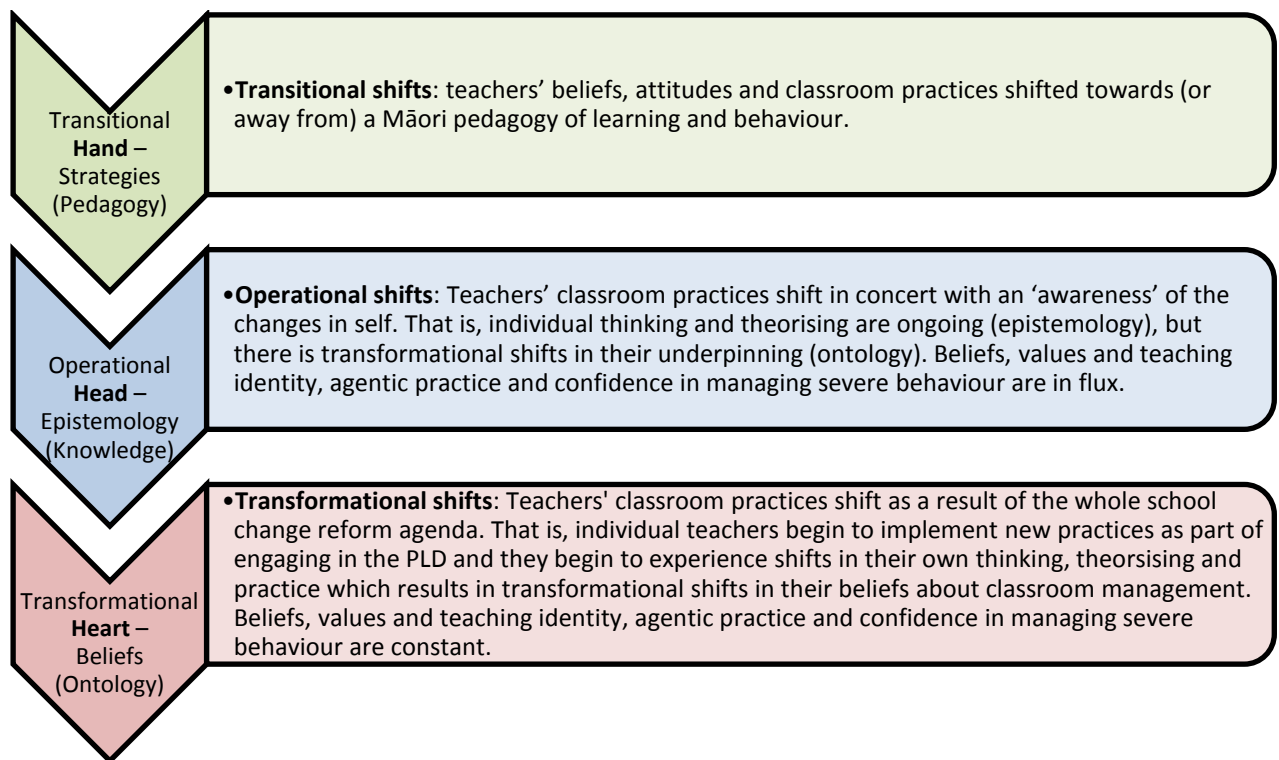


Figure 7-1: Indicator of Change

Individual typified teacher shifts

The individual types of shifts in teacher practice are described below. Note that the shifts happen along various continua, wherein an indicator for change can be characteristic of more than one shift-type, varying in degree of instantiation or expression. Each phase is discussed.

Individual transformational shifts

Transformative shifts were experienced by teachers who observed shifts in their beliefs about teaching, learning and/or behaviour that result in changes to their practice. Teachers who expressed experiencing shifts within their personal ‘viewpoints’ and professional ‘selves’ could reflect on the changes to their classroom practices while making the connection to how these changes impacted on their thinking and theorising. They noted beginning the PLD with fixed beliefs about CM and, through the implementation of key strategies, observed changes in the way learners reacted to new strategies and within themselves. That is, old belief systems about BM and students who exhibited challenging behaviours that no longer served them were replaced or revised with new beliefs about teaching, learning and behaviour. While the participants noted the ‘transformational’ experience went largely unnoticed on a day-by-day level, they were able to articulate shifts in the reflective interviews. While the participants experienced degrees of transformative shifts in relation to key concepts such as the effectiveness of restorative practice and the use of the pedagogical tool ‘ako’, these shifts were limited to individuals within each case and were not case wide. Further, these transformative shifts were incremental and interconnected to a wider fabric of sociocultural contextual elements. Fraser et al. (2007) highlight similar findings: some cases of

transformational practice can indicate “strong links between theory and practice” (p. 159) and includes “internalisation of concepts, reflection, construction of new knowledge and its application in different situations, and an awareness of the professional and political context” (p. 160).

Transformational shifts included teachers holding beliefs that were different to the PLD *Mana ki te Mana* framework and/or demonstrated low implementation levels of the *Mana ki te Mana* at Round 1 data collection. By Round 3 data collection, the teachers who had initially demonstrated low levels of implementation were evidencing either medium or high *Mana ki te Mana* implementation. Self-reflective interviews during Round 2 and Round 3 data collections verified the shifts in teachers’ practices and identified transformative shifts in thinking, theorising and/or behaving in one or more of the six dimensions of the PLD *Mana ki te Mana* framework.²⁹ For example Liv described the whole team commitment to looking for positive behavior in challenging students and taking the time to get to know them, finding out their gentle sides and building a strong connection which lead to a transformative shift in how they saw the student, his/her parents/whānau and the way they adapted the learning environment to meet his needs and ultimately resulted in shifts in the students behaviour.

Individual operational shifts

The teachers who adopted viewpoints about teaching, learning and behaviour that aligned with key epistemological theorising (social justice, indigenous psychology, indigenous classroom management CM theory, child development, kaupapa Māori theory and kaupapa Māori methods) (Macfarlane, 2007) took actions that altered their classroom practice. That is, teachers who once treated students ‘all the same, and fairly’ began to adopt individual approaches to managing challenging behaviour and in developing personal relationships to understand their learning needs. Further, when the teachers changed their approach, they described observing shifts in student behaviour. The teachers also reported increased collaboration because of implementing whole school practices. They did not note any transformative shifts. However, these practices were, in some contexts, already in alignment with their own beliefs and practices prior to the *Mana ki te Mana* PLD. Hence, while they could apply the PLD principals, they did not undergo any shifts in their personal ontological awareness. Fraser et al. (2007) refer to transitional models of PLD that can be likened to the operational phase identified in this study. They highlight that this approach to PLD can be a “compliance agenda”. In terms of the development of the teachers undertaking the learning experience they highlight that the models of practice that fit under what they term ‘transitional’ and, in this sense, ‘operational’ includes mentoring/coaching and communities of practice.

Operational shifts included low to medium levels of *Mana ki te Mana* implementation prior to the PLD that developed into classroom practices in accordance with the school wide policy. However, those shifts

²⁹ Not all PLD is undertaken for transformative action nor is all PLD evidenced to have positive effects on individual and collective teachers and ultimately student outcomes. This study did not seek to measure the extent of transformative teacher practice, nor did it seek to measure student outcomes. Instead, it sought to understand the indicators of change, which revealed the insight that change occurs in three distinctive phases.

were perfunctory, as teachers did not engage with the material in a way that challenged their thinking, and theorising. They had implemented the whole school changes and therefore some of their practice in relation to behaviour management and classroom pedagogy had shifted but they had not experienced corresponding shifts in their belief about teaching and learning. They could articulate the positive aspects of the whole school change process, but did not reflect on their own role as an agent of change.

As a result of the school-wide approach to implementing *Mana ki te Mana* as well as shifts in policy and practice, teachers' classroom practices shifted. In relation to high end challenging behaviour, individuals self-reported a feeling of reverting to old practice when challenging behaviour persisted despite applying new strategies. Teachers attempting to shift their classroom management practices as part of their compliance to the whole school reform felt unable to sustain new practices with high-end behaviour needs.

Individual transitional shifts

The teachers who exemplified transitional shifts indicated that they were implementing different classroom management practices in light of the PLD and found them useful in developing culturally congruent and relationship based practices. However, they described reverting to old practices when challenging behaviour persisted. Teachers expressed a desire for more support to embed specific relationship based strategies for those students presenting severe behaviour. They found the PLD useful for probing thinking and in supporting positive whole-class behaviour but had not found the PLD useful for severe behaviour needs and had not made the school-wide or parent/whānau shifts in collaboration that they were hoping to achieve. Fraser et al. (2007) refer to 'transmissive' models of PLD that mirror similar responses to what has been framed as 'transitional' shifts in this study. Fraser et al. highlight that PLD that focuses on transmissive techniques largely relies on experts, focuses on technical elements of teaching and do not address beliefs, values and attitudes. The findings from this study indicate that the PLD focused on teachers understanding the impact of their beliefs. There were, however, some participants who connected with the material at a level where professional autonomy and self-awareness was not engaged instead replication and compliance was favoured in response to the learning material (Fraser et al., 2007). This finding was expressed by teachers who described the PLD challenging to make the link between the 'theory' and the 'practice' and described needing more strategies to develop confidence in the new theorising and BM across the school.

Transitional shifts included teachers grappling with the PLD and implementing some new CRCM strategies in alignment with the school-wide policy shifts and *Mana ki te Mana* PLD. However, the participants demonstrated hesitancy in being, "boots and all", that is they implemented some strategies and when the observed immediate results they praised them as being helpful. When they did not instantly see change particularly with challenging children they dismissed the bigger idea behind the strategy and returned to old practice.

In terms of ‘indicators of change’ and ‘change’ itself, the table below illustrates that indicators of change are represented within each respective phase of the change process. Change itself is commonly marked by the persistence of behaviour, strategies, or beliefs over time. For instance, as part of the change process teachers begin to implement new teaching, learning and behaviour management methods into their classroom practice, and they were beginning to reflect on their practice.

Table 7-1: ‘Model for Change’ – Indicators of Change

Phase of Shift	Indicators of Change – Underpinned by Ako – the spiral change of teaching, learning, growing, working together as a whānau and understanding the moral and the ethical obligations to each other, and as a collective. Change is indicated at the level of both whole school and individuals. Individuals move between categories; schools move towards ‘transformational’ change.		
Categorisation	Hand – strategies	Heart – beliefs	Head – knowledge
Transitional	<ul style="list-style-type: none"> • Circle time • Whole class rewards • Tuakana/Teina leadership within classroom and across school • Using te reo Māori when instructed to by lead teacher • Including parent/whānau in school reports and classroom conferences. 	<ul style="list-style-type: none"> • Beliefs about teaching, learning and challenging behaviour remain stagnant. 	<ul style="list-style-type: none"> • Engaging with PLD and reflecting on own beliefs, values about teaching learning and challenging behaviour
Operational	<ul style="list-style-type: none"> • Circle time • Whole class rewards • Tuakana/Teina Implementing IEP and IBP with challenging behaviour • Seeking outside network support • Seeking parent/whānau collaboration • Including Dynamic language in feedback in classroom 	<ul style="list-style-type: none"> • Strengthening relationships with parents/whānau • Reflecting on beliefs, values and classroom practices as part of PD 	<ul style="list-style-type: none"> • Te reo Māori is integrated into teacher language during instructional language and rewards • Independently learning te reo Māori and seeking opportunities to learn from peers • Adjusting language in the classroom to reflect dynamic feedback • Engaging in peer mentoring/peer coaching and critical engagement with the <i>Mana ki te Mana</i> framework.
Transformational: Teacher professional identity in relation to core teaching and learning beliefs shifts towards Māori pedagogies of learning.	<ul style="list-style-type: none"> • Circle time • Whole class rewards • Tuakana/Teina • Te reo Māori • Implementing IEP and IBP with challenging behaviour • Seeking outside network support • Collaboration • Including dynamic language in feedback in classroom 	<ul style="list-style-type: none"> • Creating opportunities to deepen partnership with Parents/Whānau and wider community • Critically reflecting on one’s practice, unpacking unconscious behaviour, changing practice as a result. • Observing shifts in own beliefs as a result of shifts in students and whole school • Embracing Māori pedagogy and actively seeking to learn more about the language and community • Continuing to work on own teaching behaviour to embody CRCM pedagogy of ‘warm demander’ (Bondy et al., 2012)’ 	<ul style="list-style-type: none"> • Te reo Māori is used frequently in instructions, rewards, breaks and learning material. Kaiako is confident in bicultural language use • Independently learning te reo Māori and seeking opportunities to learn from peers • Adjusting language in the classroom to reflect dynamic feedback • Engaging in peer mentoring/coaching and critical engagement with the <i>Mana ki te Mana</i> framework

These shifts are now discussed in relation to a contextualised summary of typified implementation.

Whole school transformational shifts

- **Modern Learning Environment ‘Nikau School’**

Indicators for change have been highlighted for each shift type. For example, when looking for transformational shifts, in the modern learning context Nikau, this study found high levels of collaboration. This collaboration included dialogue that challenged personal and collective assumptions about teaching, learning and behaviour and, in some instances, invoked dissonance that lead to transformations in theory and in practice. Other transformative practices included shifts from little to no engagement in te reo Māori to whole school commitment to te reo Māori, restorative practice and parents/whānau community engagement. Transformational shifts also included whole learning community shifts in approaches to understanding and responding to students with challenging behaviour, moving away from segregated removal approaches towards implementing cultures of care and reciprocity. Teachers began to critique their own use of language, and regularly engaged in peer coaching through collaborative teaching. In some instances, individuals sought further literature and/or outside learning institutions to deepen their learning.

- **Single Cell ‘Mānuka School’**

Mānuka School engaged in whole-school commitment to te reo Māori, restorative practice, and CRCM principles. Also noted were shifts in teachers’ agentic positioning. That is, some teachers began to observe their own behaviour and move from blaming individual students to actively seeking ways to ensure all students were included in the classroom. Staff took a concerted effort to begin to find ways to engage parents/whānau and a *Huakina Mai* in school nominated steering group (change team) worked to support whole school shifts in theorising and practice.

- **Bilingual ‘Willow School’**

Willow School underwent shifts in the relationships between teachers and whānau, and in whole school leadership and playground behaviour systems. There was noted shifts in teachers’ theorising and practice; that is, teachers began to focus on noticing the ‘positive’ behaviours in all learners rather than focusing on negative indicators. Staff took a concerted effort to begin to find ways to continue to engage parents/whānau in PLD and a *Huakina Mai* change team worked to support whole school shifts in theorising and practice.

Whole school operational shifts

- **Nikau School**

Operational shifts in CM approaches towards CRCM were identified in the Nikau School’s MLE. Teachers began to make operational shifts in the way they managed their classroom. They made changes to the reward systems and their use of language. Teachers worked towards

cultivating a classroom culture that celebrated care and personal achievement over individual competition. Specific examples included applying restorative practice, including te reo Māori, building individual education plans and tracking students, and engaging in inquiry projects that were place based.

- **Mānuka School**

Operational shifts in classroom management approaches were evident at Mānuka School. Through the guidance of the school reform and leadership team, teachers stopped using the exclusion method as a behaviour approach and began to apply individual strategies within a restorative practice framework. This included actively teaching social skills three times a week, including te reo Māori, seeking outside support and teachers broadening their knowledge base in understanding the core tenants of restorative practice and other CRCM strategies.

- **Willow School**

Operational shifts in this context were evidenced in shifts in whole school approaches to staff collaboration, behaviour management approaches, and school wide reward systems. This was evidenced in individual teachers actively teaching social skills by implementing circle time 3 x a week, attending PLD, agreeing on school wide reward systems and seeking out new restorative practice strategies for complex and challenging learning and behaviour needs.

Whole school transitional shifts (All schools)

Across the three case study sites transitional shifts were evident during the pre-implementation phase of *Mana ki te Mana*. That is through the guidance of the school leadership team and the early PLD teaching staff began to make attempts to build CRCM strategies in their classroom. Examples of this included immediate use of whole school token economy systems. Other transitional shifts occurred during the early implementation of *Mana ki te Mana* including increased use of te reo Māori, and attempts to find ways to include family/whānau in their students schooling. However, these initial attempts to make positive changes were not followed through with a long term commitment to stick with the change when things became difficult. This was especially evident when managing severe and challenging needs, teachers defaulted to seeking outside support and saw themselves as not being equipped to manage severe behaviour needs. This included referring learners to other teachers, deficit theorising and, in some instances, suspending or excluding learners. The shifts described above are not fixed to one variable, they fall along a continuum of implementation, but the measure is highly context dependent.

Summary of shifts

Through *Mana ki te Mana*, the teachers' increased knowledge and understanding about indigenous theories and in particular Māori, CRCM, and teaching and learning strategies. All the participants experienced some increases in collaborative practice in relation to implementing new CRCM strategies across groups, syndicates and the whole school. However, levels of collaboration and integration of classroom strategies

varied. *Mana ki te Mana* facilitators and experienced practitioners helped teachers develop confidence in the new practice. For those experiencing transitional shifts, there was a need to increase the level of collaboration and develop nurturing communities of learning. The participants noted that, through the PLD, they had engaged in more rigorous conversations around deeply entrenched beliefs, assumptions and practices. Teachers became more cognisant of understanding the theory underpinning their own practices and they observed shifts in the way that they approached reflective practice as a mechanism for PLD.

Teachers' shifts culminated into three broad categories: Relational behaviour theory (Macfarlane, 2007; Savage et al., 2013), Māori CRCM pedagogy, (Macfarlane, 2007; Savage et al., 2013); collaboration, classroom practice and communities of practice (Hadar & Brody 2010; Lave & Wenger, 1991) and professional identities (Dall'Alba, 2009; Darling-Hammond & Bransford, 2005; Forde, McMahon, McPhee, & Patrick, 2006; Lamont, 2012). These are briefly described below and are detailed in the discussion chapter. Timperley, Wilson, Barrar, and Fung (2007) highlighted ten principles of PLD. The authors argue that PLD that integrates both knowledge and theory promotes teacher responsibility and efficacy. Further, PLD that adopts context specific approaches such as adapting PLD to suit single cell and MLE settings supports environments that encourage reflective practice (Timperley et al., 2007)

Behaviour Theory

In terms of the shifts in Māori pedagogical behaviour theorising, Fullan (2006) offers a lens to describe the thinking behind change strategies and processes. He notes "If you do understand the thinking, you spontaneously get the strategies right, and self-correct as you experience them unfolding. If you don't understand the thinking you are more likely to use even the best strategies (such as capacity building) superficially or in a piecemeal fashion" (p.11).

Through engaging 'deeply' (Fullan, 2006) with the *Mana ki te Mana* framework and epistemological Māori pedagogical positioning about behaviour, teachers are able to re-evaluate their own lenses, critically engage with the theory and to try out new practice in alignment with this understanding. This also ties into Fullan's notion of "theory of action". The importance of the theory in this case is that Māori pedagogy and behaviour theory are essential in motivating people to change both individually and collectively. In essence, this is the explanation of the change process. When the participants engaged in the PLD, they were grounded in the theoretical positioning of restorative practice and Māori pedagogies especially pedagogy of relationships. It was this grounding that set the foundation for the implementation of the change process; it provided the thinking and motivation to implement change. Further, the participants noted the challenges they had experienced in uncovering deficit assumptions/beliefs and practices and the dissonance that this created between their old 'selves' and their new ways of being.

Behaviour theories and Indigenous knowledge (A focus on motivation)

- The participants across the three case studies noted that they gained new insights and understanding into both the theoretical and practical aspects of CRCM. They reported increased understanding how these theories were useful and relevant to addressing challenging behaviour.
- Through learning about indigenous CRCM principles the teachers reported improvements in their classroom practice.
- Some of the participants reported that through the increased knowledge about behaviour, they were able to think critically about the intervention approach they implemented.

Collaboration, classroom practice and communities of practice

The research participants described the importance of having a supportive school leadership team, collegial morale and PLD facilitators who can nurture the cycles and phases of changes in thinking, theorising and behaviour. They also noted the importance of having resources to draw from when implementing new classroom management practices, and of the importance of collaboration and collective ownership of new practices while they are building the skills, knowledge and capacity to carry out the implementation of the PLD. Fullan (2006) highlights, “Capacity building is defined as any strategy that increases the collective effectiveness of a group to raise the bar and close the gap of student learning” (p. 9). In this study throughout the process of acquiring new knowledge, the practitioners are charged with having to implement new strategies that reflect a relationship based approach to classroom management. During the process of increasing ‘collective effectiveness’ the participants in the study described acquiring new knowledge, trying out new practice, and building collaborative communication with colleagues to refine and develop new classroom management skills. Fullan comments that capacity building increases motivation. Teachers acquire new skills that build agency, self-efficacy and feed back into the cycle of building motivation for change. That is, successes support people to feel more motivated to continue in the change process. The notion of the importance of collaboration and classroom practice as raised in this study also relates to Fullan’s idea of ‘capacity building’. In this instance, the schools to varying degrees engaged in collaboration, collegiality and deprivitisation of practice as a way of supporting individual and collective shifts in thinking, theorising and practice in relation to classroom management.

Collaboration and classroom practice

The participants across all three case studies reported changes in their own practice. These changes were attributed to whole-school approaches and included circle time, restorative practice, whole class rewards systems, increases in te reo Māori, and use of individual and collective self-managing learning programmes. Participants also noted shifts in their approaches to the learning environment, including moving towards cultures of care, practicing different ways to manage behaviour that put the relationship at the centre, applying more positive reinforcement, trying out new strategies, working together as a teaching

team, paying attention to their own body language (use of verbal and non-verbal language) and of nurturing caring (Cavanagh et al., 2017) and reciprocal relationships with teachers and parents/whānau.

The participants across all three case studies reported feeling more confident in their CRCM practices and some of the participants found evidence of the change in practice resulting in some positive student outcomes. Furthermore, some of the teacher participants had feelings of increased agency. They described feeling more able to handle challenging circumstances and felt increased confidence of implementing indigenous language and mātauranga into their curriculum.

In terms of their own practice, some of the participants noted shifting towards taking solution-focused, strength-based approaches to challenging circumstances. Furthermore, some of the teachers reported a greater sense of the impact of their developing self-awareness in relation to their personal values, beliefs and assumptions.

Professional identities and change

Teachers' professional identities within the school context were addressed as part of the *Mana ki te Mana* PLD. The *Mana ki te Mana* PLD framework addressed both epistemology and ontology which required a level of self-reflection as part of the implementation process. The construct 'Professional identities and change' can be likened to Fullan's notion of the change process becoming a new bias for reflective action. Fullan (2006) argues that through the theory of action, in this case the Māori pedagogical framework, this becomes a tool to carry out the theory of change and in turn lends itself to be the lens for reflective practice. Reflective practice through any lens become bias reflection, in this sense reflective practice was carried out through the lens of the *Mana ki te Mana* framework. That is, through enacting the theories into practice, one then reflects through the new theoretical lens and begins to gain insight of the change process. Through continually growing, adapting, reflecting and acting, the change process develops within the individual practitioner and within the wider school context. Fullan (2006) asserts the importance of being flexible and reflective so that one can self-correct throughout the cycle of change.

Teacher professional identity (sense of self)

There was a range of shifts in teacher-perceived sense of self across the participants. These included:

- More confidence in using te reo Māori and mātauranga Māori
- More confidence managing challenging behaviour (shifting away from deficit theorising towards agentic practice)
- More confidence in understanding the theoretical concepts that underpinned their practice and willingness to try out new ways of 'being' in light of new understanding before deferring to old practice.

- Renewed identity as a teacher and a learner and the process of continuous learning in learning new professional ways of being that were in alignment with their ideal sense of self

Other participants noted shifts in their thinking about the role of relationship based CRCM practices. These shifts in theorising about behaviour occurred due to previous models of practice drawing from ABA principles prior to engaging in the PLD. They also noted shifts in their thinking about equity, inclusion, and bicultural practice. Some of the participants described the PLD provoking deeper philosophical questioning around their own personal beliefs about equity and inclusion based on their childhood experiences and of making cognitive connections and leaps in their ideas about CRCM. Other participants noted shifts in thinking about the role of parents/whānau as collaborators in the school context and of finding ways to include them as part of their normalised practice. Further participants described shifts in their thinking about the role of language, values, relationships and social norms.

Classroom language

This study sought to investigate the impact of a Māori PLD programme on teacher beliefs, values and classroom practices. The literature review summation highlighted the impact of deeply entrenched deficit theorising prevalent in teacher practice towards minority cultures both internationally and nationally and the impact of teacher practice either positively or negatively reinforcing children's identity as learners. It also highlighted the continued use of ABA theorising as a premise to classroom management (Cavanagh et al., 2017). This study sought to understand the impact of the indigenous Māori PLD *Mana ki te Mana* on teacher language as an indicator of agentic practice. The hypothesis driving this question was that agentic teachers' behaviour correlates with solution-focused and strength-based attitudes and dispositions. Further, it was hypothesised that teachers will tend to disregard deficit theorising and take personal responsibility to create classroom learning environments that are positive for all children (ako).

Observation findings demonstrated that the teachers' use of dynamic and fixed classroom language had changed between the initiation data collection and the institutionalisation data collection.

Observation data (taken at Round 1 and Round 3) and the teacher self-report (Round 1 – Round 3 interviews), illustrated several changes in individual teachers'. These changes described by the indicators of change, such as the use of classroom language significantly shifted across the three sites. The teachers self-reported being more aware of the use of the growth mind-set and the importance of language (included instructional language, praise, feedback, the use of te reo Māori, the use of redirecting challenging behaviour through the language of restoration, collective whole-class language and language that focused on individual effort rather than achievement). An overview of the schools is presented below. The schools have been formatted to be adjacent to each other as the focus was not on making comparisons between schools.

Observation data collection

In Round 1 data collection Willow School demonstrated that they were high Implementers' in te reo Māori (language) and medium implementors in CRCM behaviour. Whereas in round 3 observations Willow School demonstrated that they were high Implementers' in te reo Māori (language) and high implementors in CRCM and restorative practices.

Low whole school collaboration – teachers feeling isolated

In Round 1 Nikau School observations illustrated that they were low Implementers' in te reo Māori (language) and low implementors in CRCM behaviour. Whereas in Round 3, Nikau School observation data demonstrated that they were medium Implementers' in te reo Māori (language) and medium implementors in CRCM and restorative practices.

Increase in strength based restorative practice reduction in deficit theorising

In round 1 Mānuka School demonstrated that they were Low implementers' in te reo Māori (language) and Medium implementors in CRCM. Whereas in Round 3, Mānuka School observation data illustrated that they were medium implementers' in te reo Māori (language) and medium implementors in CRCM and restorative practices.

Summary of shifts in language as an indicator of agentic practice

Across the three case study sites there was some indication that classroom language shifted as a result of the whole-school change initiative. These findings indicate that the practitioners shifted, in some degree, away from functional deficit theorising towards more agentic practice. However, schools were not demonstrating practices associated with consistently high implementers in all of the *Mana ki te Mana* framework.

The next section investigates the impact of the *Mana ki te Mana* framework on school leader and teachers' perceived beliefs on the efficacy for students with learning and behaviour challenges.

Teachers' and school leaders' perspectives of huakina mai

Overall, Māori and non-Māori teachers' and school leaders' experiences and perspectives of *Huakina Mai* for students identified with low level behaviour or learning needs were grouped into two broad themes. These are: School leader continuum and teacher perception of *Huakina Mai* as a management approach.

School leader perspectives

The school leaders expressed that *Mana ki te Mana* supported teachers to some degree to implement CRCM practices into their classroom and across the school. In many cases, it may have kept students 'on the margins' from experiencing further behaviour escalations. However, the participants expressed their perception that other solutions were necessary for those students with very high behaviour needs. This

included withdrawing the student and/or referring them for special education services or, in some instances, excluding them to send a message to the other students of what is acceptable behaviour.

This finding indicates that *Mana ki te Mana*, from the perspective of the school leaders, was an effective whole school pedagogical CRCM framework and had worked to support teacher practice to shift to some degree as discussed above. School leaders noted observed changes across the whole school and in individual teachers. School leaders described the observed changes at each site as being along a continuum of ‘transitional and operational’, and noted in particular that they were looking forward to the long term impact of the PLD where these changes would become embedded as core business across all levels. In some instances, the CRCM PLD was identified as having reduced the degree of high-end bullying and supported the shift of school-wide culture of care. However, as a solution for severe and challenging behaviour, the school leaders resorted to more punitive responses.

Teacher perception of Huakina Mai as a management approach

The teacher participants’ perspectives and experiences of *Mana ki te Mana* as a tool for managing children with challenging learning and behaviour ranged from perceiving the CRCM strategies as very effective to not relevant on a daily interaction level. However, across the participants the teachers felt that *Mana ki te Mana* was effective for the majority. But, for those with very extreme learning and behaviour, other support was necessary. Teacher participants found that they had not met their own expectations and goals with regard to managing severe behaviour. Nevertheless, teachers were committed to continuing to grow. For students with less severe but still high end challenging learning and behaviour, teachers asserted the perception that they were on a journey with the students and believed that they could make a difference to their schooling experience through adjusting their classroom and learning environment.

This section has discussed the Teachers’ and School Leaders’ perspectives of *Huakina Mai* and in particular the PLD *Mana ki te Mana* over the period of one year in this study. The next section looks at how these perspectives fit with the development of school wide PB4L in Aotearoa NZ.

School-wide PB4L and Huakina Mai

The original research question guided this study to a point. However, given the findings of the study and insights and learning’s gained in the process of conducting the research, it’s more informative for this discussion to reframe the research question in a way that acknowledges the relationship and the differences between the underlying perspectives of PB4L and *Huakina Mai*. Namely, ‘How does the development of School-wide Positive Behaviour for Learning fit with the perspectives that inform *Huakina Mai*?’

Previously in Aotearoa NZ, Māori programme interventions have attempted to make Māori models and approaches ‘fit’ the Western framework(s). However, this research - in tandem with the growing body of research nationally – demonstrates that it is important that Western models draw from a Māori worldview; Māori ways of thinking, feeling and doing. In this way, they are far more likely to be bicultural inclusive

models wherein all students and teachers are able to benefit (Bishop et al., 2014). As the literature review has demonstrated, a failure to reframe the thinking here may ultimately perpetuate deficit narratives about Māori, and become a barrier to them reaching their potential. The research question in its rephrased form is a far stronger question than its initial conception. Responding to the clarion call of ‘getting it right for Māori’ – as opposed to Māori having to change – opens doorways that lead to greater gains and benefits for both Māori and Pākehā. It requires programmes and frameworks to draw from Māori knowledge, beliefs, and practices.

Both *Huakina Mai* and PB4L take the perspective that a successful admixture of approaches produces positive results, which is illustrated by Cavanagh et al. (2017) who show us that when educators, school leaders and teachers adopt relationship-based culturally responsive pedagogy alongside restorative practices, a school culture makes positive shifts. Further, the findings from this study are in tandem with the positive shifts described through the implementation of PB4L and echo similar lessons in terms of sustainability over time and the role of teachers’ perceived sense of agency in managing change and implementing new practice.

Chapter Summary

Through the implementation of the *Mana ki te Mana* indigenous pedagogical framework the practitioners described significant shifts in their own practice and, in some instances, positive outcomes in student behaviour.

In terms of shifts in teachers’ practice in relationship to the PLD, *Mana ki te Mana* teaching practice was located along a continuum of transitional, operational, and transformational shifts. Transitional shifts were demonstrated in the teaching practice as part of the whole school change reform agenda. Operational shifts included individual teachers implementing new practices as part of engaging in the PLD and as part of their personal ‘experimental’ shifts in their own thinking, theorising and practice. Transformative shifts concerned shifts in their beliefs about classroom management and included shifts in their professional beliefs about classroom management. The positioning of individual and collective teacher participants in the three groups of shifts reflects the individual contexts of their school.

The next chapter presents the discussion of the research findings, in light of the research literature. A practice based model is also presented as part of the findings from this research study.

CHAPTER EIGHT: DISCUSSION

Background

The previous four chapters (Chapters 4–7) discussed the findings from the grounded theory inductive analysis. The findings were then presented in the form of three case studies and were not further analysed. The first section of this chapter discusses the major findings from this research with deference to the extant relevant literature. Relationships amongst the categories are highlighted. The second section examines how this research addresses the research questions that the thesis set out to answer. The research findings inform a practice-based framework that highlights the importance of Māori behaviour pedagogy as a catalyst to shifts in teaching practice.

Section One: Discussion of the Findings

This section discusses four major themes that emerged, namely:

- **Epistemology:** Inclusion theory and skills, and kaupapa Māori theory and practice
- **Pedagogy:** Culturally responsive classroom management (CRCM) theory and skills
- **Organisational leadership:** The role of the principal as an advocate
- **Ontology:** Reflective practice and the role professional identity

The factors that comprise each of the above themes are presented in Table 8.1 below.

Table 80-1: Research Themes and Principles

#	Themes	Principles
1	Epistemology	a) Inclusion theory and skills b) Kaupapa Māori Theory: the critical role of te reo Māori and mātauranga Māori c) The Treaty of Waitangi
2	Pedagogy	a) Culturally responsive pedagogy b) CRCM (putting the theory into practice) c) Best intentions (the desire to make a positive difference) d) Whanaungatanga (relationships that create a culture of care)
3	Organisational leadership	a) The importance of the school context b) Leadership that engages the community
4	Ontology	a) Critical reflection on personal integrity, identity and unconscious bias

The above four themes will now be explored in greater detail.

Theme one: Epistemology

Epistemology: Inclusion theory and skills, and kaupapa Māori theory and practice

(a) Inclusion theory and skills

Across the three sites, differentiated learning, inclusion, equity and power-sharing were visible. A key feature of the schools is organising the school culture to reflect the overarching goals and vision of the whole community. All three schools sought to integrate Culturally Responsive Classroom Management (CRCM) strategies into their whole school structure by agreeing to make fundamental changes to their behaviour policy and practice. They also sought to uphold their obligations to be culturally competent practitioners and sites of bicultural education by integrating te reo Māori and mātauranga Māori into their curriculum and core school ethos. However, structuring the school organisation to reflect these aspirations alongside the competing goals of outcome driven academic standards and bureaucracy was challenging. Further, the school leaders had an expectation that, as the school environment shifted, whānau/parents and the community needed to be active participants in this process. The success of these goals was dependent on three inter-related aspects: institutional change, instructional change, and personal change. Inclusion theory (Booth & Ainscow, 1998; Macfarlane & Macfarlane, 2015; Moore et al., 1999) argues for the reconstructing of policies and cultures to embody social justice and equity as core principles. The authors assert that when schools shift their policy and practice they become sites responsive to diversity and reflect larger societal shifts in values. Inclusion, when embedded into school practice, means increasing student participation, reducing exclusion, building culturally responsive pedagogy into curriculum, co-constructing communities of learning within the school and local community, while at the same time minimising the potential and actual obstacles for all students.

As a result of participating in the PLD, the three schools undertook a thorough review of their behaviour policies and procedures with reference to teaching, learning and behaviour management. The participants acknowledged this process proved challenging and at times ‘caused a surge of stress’ as they began to shift away from practices that removed students to incorporating new strategies to include all students. One criticism of Inclusion Theory includes the notion that while inclusion is put into policy, teachers are not given enough training in both special education teaching and learning and in managing severe behaviour, have inefficient support, have large class sizes and limited planning or release time to plan for meeting the needs of all students, nor collaborative spaces for them to work together to coach one another while implementing appropriate instructional adaptations (Salend, 2001).

On top of learning new strategies to support severe behaviour and learning students, the staff in this study were asked to adopt behaviour management practices in alignment with a restorative practice approach. Willow School was already operating from a restorative paradigm. However, some teachers were using some unconscious authoritative classroom practices and initial implementation provided challenges to some staff. This was especially evident for those teachers who believed that they did not have the skills to

manage severe and challenging behaviour and/or held the belief that restorative practice was not appropriate for all age groups or for all children. The literature indicates that this response is not unusual for teachers who can experience feelings of not being adequately skilled to work with children with challenging learning, or behaviour (Kochhar, West, & Taymans, 2000). A key feature of the move to an inclusive theoretical framework within the three schools necessitated transformation both in a practical sense (school and classroom organisational, structural and policy culture,) and a philosophical sense (beliefs, values and practices of the school staff needed to align with the ideological beliefs about inclusion). Furthermore, the practical move towards inclusive practices meant a shift in teaching methods, resourcing and in teachers' professional identities. In short, shifts to inclusive practices required increasing knowledge and skills, as well as shifting the ontological dispositions of staff.

Macfarlane (2007) highlights the positive benefits of shifting to an inclusive based theoretical paradigm. These include understanding the impact of role models, building CRCM skills and increasing positive relationships with students and staff. Through the PLD focus on understanding the impact of their own behaviour, the teachers noted that they continued to reflect on core principles such as "it's not a problem, it's a learning opportunity" (Tama) to build their self-efficacy to manage challenging behaviour. A limitation of the inclusive paradigm is that it fails to make the connection between the power of unconscious bias in decision making processes in relation to inclusive practices. Unconscious bias is discussed below as a crucial contextualising feature of the findings.

While the teachers in this study described the benefits of an inclusive paradigm, these benefits perceived by the teachers represent an unconscious or conscious shift in values. Macfarlane (2012) makes the comparison between inclusion and key global movements such as the Civil Rights Movement, and more recently Black Lives Matter. She notes that these movements highlight that prejudice towards indigenous culture, ethnicity, gender, socio-economic status and academic ability are unjust or immoral. She goes on to say that Inclusion remains at the centre of debates amongst scholars because of its close connection to social values and in some instances the sense of 'individual worth'. Macfarlane (2012) states that Inclusion is a philosophy that brings people together based on acceptance, belonging and community and is practiced to bring about collaborative support and nurturing environments for all learners, not just those with challenging learning or behaviour needs. The process of constructing inclusion includes the shift from the functional deficit paradigm - where children are viewed as different, have deficits or do not fit in the classroom - to a perspective that positions children with challenging learning or behaviour needs as positive classroom contributors. This approach requires teachers to personalise learning, adapt the curriculum, and stimulate the environment to meet student's needs - the very tenets that underlie a civilised society (Macfarlane, 2012). Margrain and Macfarlane (2007) remind practitioners that the current Aotearoa NZ curriculum is built within an inclusive theoretical framework and that this document seeks to be affirmative of all students, and emphasises learning as a social process. They note that placing

importance on relationships is fundamental to enacting the curriculum document and building an inclusive learning environment in Aotearoa NZ.

The findings from the research indicated that the teachers struggled to shift their fundamental philosophy to an inclusive mindset at the beginning of the PLD (Round 2 data collection). However, by Round 3 they were adjusting curriculum, creating IEP and behaviour strategies for individuals as well as consulting colleagues and whānau as mechanisms to intervene in challenging situations. Teachers were also working together in each of the schools to implement whole-school playground strategies to support individual students to continue to experience positive relationships inside and outside the classroom. Teachers collaborated to produce solutions to challenging scenarios. This represented significant shifts in their beliefs and practices in relation to the core underlying tenet of the PLD, developing inclusive classroom and school cultures.

Evidenced in Round 3 data collection, teachers repositioned the source of challenging behaviour within a lens that sought to understand the social/environmental aspects impacting on the students, rather than deficit theorising or blaming some dysfunction as inherent within a student (pathology, some neurological motivational deficit).

Schools that operate within inclusive paradigms offer high quality, age appropriate education that is inclusionary by promoting acceptance, collaboration, and equity to individual needs (Macfarlane, 2004, 2007). The teachers in this study increased the opportunities within their own classroom and across the school to accommodate diversity. This included the inclusion of individual behaviour management strategies, whole-class mindfulness techniques, and tuakana/tēina leadership programmes. Support systems designed to meet individual emotional needs were implemented. The teachers accommodate individual needs by integrating strategies of difference, considering the factors that make individuals unique - such as culture, gender, economic and linguistic background, teaching others to value similarities and differences. Finally, inclusive practitioners engage in regular reflective practice (Macfarlane & Margrain, 2011).

Macfarlane (2004) highlight that inclusive classrooms position teachers as active critical reflectors - they are flexible, responsive, think critically about values and beliefs and regularly examine their own practice to ensure they are self-improving. Creating differentiated learning experiences through assessment, physical layout, strategies, technology, and social interaction with teachers are at the heart of the change process. Adopting an inclusive mindset includes building regular opportunities for collaboration with parents/whānau, support networks, and collegiality across the school.

The teachers began to think more critically about their own practice in relation to student behaviour. Collaboration was more evident in Nikau (a MLE school) than it was in Mānuka or in Willow School. In those school's change was less rapid and feelings of isolation were more apparent. This limited the extent to which a truly inclusive theoretical and practical framework could emerge. Whereas, where collaboration was high, teacher- perceived self-efficacy and rapidity of change occurred much more quickly.

The challenges present within the gap between inclusive rhetoric, practice and Aotearoa NZ education policy highlighted the importance of understanding the theory and practice of inclusion. This is especially relevant in relation to disproportionate rates of exclusion, suspension and referral for special education services, and school staff operating from deficit paradigms. The findings indicate that the teachers made some shifts in their practice in relation to repositioning their perceptions about teaching, learning and challenging behaviour.

The next theme will discuss the epistemological importance of Māori pedagogies, theory and the use of te reo Māori as an agent of change in providing a lens to the Māori world.

(b) Kaupapa Māori Theory: Te reo Māori and Mātauranga Māori

A key finding from this study is the shift in teacher practice at Mānuka and Nikau Schools, from having limited knowledge of mātauranga (Māori knowledge in teaching and learning) and no (or very limited) competence in te reo Māori (indigenous language) to integrating Māori pedagogy and increasing use of language. The participants discussed the power of indigenous language in accessing te ao Māori (the Māori worldview). They also discussed how te reo Māori is a useful pedagogical tool for critical self-reflection, opening fecund viewpoints on practice. For example, teachers engaging with the concept of ‘ako’, could see the criticality of being both teacher and learner with their students (Glynn, 2015) – “I’m learning it with them, I get my cards out and we do it together” (Nikita). ‘Ako’ is a sociocultural approach to learning advocated in the Aotearoa NZ curriculum when describing effective teachers (MoE, 2007).

The use of te reo Māori emerged as a core theme throughout the three rounds of data collection. Te reo Māori enabled staff to build cultural congruency and access a te ao Māori worldview more authentically. Participants at Mānuka and Nikau were nervous integrating te reo Māori into their practice, referring to challenges around pronunciation, confidence, limited time, and resources. However, through the firm leadership of their principals and leadership team, alongside the PLD, the teachers and staff were encouraged to find strategies to overcome the identified limitations. Thus, teachers could build te reo Māori into their vocabulary and into their classroom behaviour management approach. Round 3 data collection evidences a dramatic shift in the teachers at Mānuka and Nikau perceptions and experiences of including te reo Māori. Staff noted that te reo Māori was more commonplace in the school and that, in some instances, teachers took it upon themselves to enroll in formalised learning language institutions to advance their own practice.

The research findings suggest that through the whole school commitment to learning, teaching and using te reo Māori within the classroom and across the school the process catalysed the staff in the two mainstream schools to actively work together. Learning and teaching te reo Māori was an area where all staff agreed that they needed to up skill; it served as a commonality of learning interest. Te reo Māori was an enabler of transferring indigenous knowledge and a gateway for non-Māori and Māori to experience Māori culture more deeply. A staff member elaborated, “We take turns giving out certificates in Māori at assembly, it’s

great because we have Victoria as a role model but we are all doing it” (Sara, Round 2 Interviews Nikau School). Glynn (2008) highlights from his own experience of working as a Pākehā educational researcher in Aotearoa NZ that by learning te reo Māori he could “make sense of the worlds of Māori colleagues and friends through being able to speak and understand”. He goes on to say:

My own journey has shown me just how much more I have been able to make sense of the worlds of Māori colleagues and friends through being able to speak and understand the language, and appreciate its great beauty and wonder. (p. 29)

Through sharing their knowledge and experience on how to integrate te reo Māori into classroom practices, Māori and non-Māori teachers demonstrated the process to learning te reo Māori and including it in the classroom as a journey of aroha and love, one that binds the practitioner to te ao Māori and Māori pedagogy (Glynn, 2008; Macfarlane et al., 2007).

The findings demonstrated that language (te reo Māori) is pivotal in supporting teachers growing cultural confidence, in understanding Māori culture and is integral to cultural revival (MoE, 2017a; Savage et al., 2013). Research demonstrates that access to cultural knowledge and ways of being can be significantly enhanced through te reo Māori (Bishop & Glynn, 1996; Glynn, 2015; MoE, 2008, 2013; Savage et al., 2013). However, the data from this research study indicated that to overcome teacher resistance to learning Te reo Māori coupled with unconscious deficit theorising, it is essential that school leadership teams embrace and champion te reo Māori as a school wide imperative (Savage et al., 2013).

Stewart (2014) argues that te reo Māori enhances all children’s learning and provides a gateway of understanding to te ao Māori (the Māori world). Consistent with this viewpoint the teachers in this study highlighted that te reo Māori provided them with the cultural connector to deepen their understanding of te ao Māori and created a foundation for their desire to want to build on their base knowledge. They would do this through seeking outside learning institutions as well as working together to create resources, build mātauranga into the curriculum and drawing from the knowledge within their communities. Key concepts raised in Tataiako (an Aotearoa NZ teaching resource for practitioners) is the importance of teachers working in partnership with Māori students, their whānau and iwi. Tataiako highlights the importance of te ao Māori as being integral to the school culture and all teaching and learning.

The current policy for Māori education in Aotearoa NZ *Ka Hikitia Accelerating Success, 2013–2017* (MoE, 2013, 2017a), it highlights identity, language and culture as being integral to teachers pedagogical practice. Teachers need to know about their students, build on what they already know and create partnerships between home, school and the iwi. Stewart (2014) notes that an important policy sits underneath *Ka Hikitia, Tau Mai te Reo: The Māori Language in Education Strategy, 2013-2017* (c.f MoE, 2013b). She highlights that within both documents is the expectation of all teachers (indigenous and non-indigenous) in the primary school classroom supporting the learning of te reo Māori (Stewart, 2014). Stewart 2014 highlights that to meet the statutory requirement of enabling learners to learn te reo Māori

schools need to ‘interrogate’ myths that surround deficit theorising towards indigenous language, non-Māori teacher’s role in using the language and the binary between Māori and non-Māori within the wider Aotearoa NZ context. For teachers to be able to engage in authentic learning relationships, where Māori feel they belong and their culture is validated teachers need to embrace an authentic CR approach. This includes learning about the local community, local stories, history and iwi (Hynds et al., 2016; Ladson-Billings, 2006). Stewart insists that for mainstream classrooms to be able to effectively implement this policy document teachers must be supported with high quality PLD and classroom resources. Stewart (2014) notes:

The Aotearoa New Zealand government is well aware that to lose te reo Māori would be to lose face on the world stage. More importantly, te reo Māori is key to Māori identity and for understanding te ao Māori (the Māori world) (p. 6).

(c) The Treaty of Waitangi

The findings from this research highlighted the significance of understanding the Treaty of Waitangi and the obligations that teachers include bicultural practice (MoE, 2013b). These practices were found to be integral to building teacher knowledge and critical consciousness of the importance of building relationships with iwi, whānau, and hapū in the children’s education. In Round 2 data collection there appeared to be confusion regarding the difference between multiculturalism and biculturalism. While there was a strong concerted desire to include more culture in the classroom, there was resistance from participants who felt that ‘Māori only whānau hui’ wasn’t fair to non-Māori parents. Further still, a participant noted, “New Zealand is a multicultural country and I value cultural diversity of all cultures”. However, by Round 3 data collection, some of the teachers shifted their thinking as they understood the importance of the Treaty as an equity framework for indigenous people of Aotearoa NZ and could conceptualise this in their practice (Glynn, 2008). A teacher explains the challenges she faced when coming across resistance to the use of te reo Māori in the classroom and the importance of strategies to mitigate negativity:

I don’t particularly understand why there’s so much resistance to Māori things anyway because in Ireland things are lot more respected. You wouldn’t have the same [...] animosity towards I don’t know it just seems bizarre [...] So understanding because I used to get challenged about oh why learn te reo Māori when they can learn Spanish. But having good answers for that, so it’s been really good [...] I’ve always valued it but I haven’t been able to explain to someone who’s anti it. So that’s really positive (Sara, R.2 Nikau School).

Emeritus Professor Ted Glynn (2015) offers a response for teachers with reservations to a ‘Māori only’ approach. Glynn recommends viewing the Treaty document as an ‘equity framework’ where practitioners uphold the notion of ‘tino rangatiratanga’ (see Article 2) and engage in equity practices that maintain self-determination in their teaching and learning environments. This means balancing power sharing at all

levels of the curriculum, pedagogy, school organisational, systems, structures and policy development. He also recommends that Pākehā see themselves as the tēina (junior) in the relationship with Māori (Glynn, 2007). Equity promotes a position of inclusive practice where all members move forward together (Glynn, 2015). The research findings indicate that the teachers at the mainstream schools shifted their perspective of the difference between bicultural and multicultural practice and became more confident using and integrating te reo Māori and some aspects of mātauranga Māori into their practice. The non-Māori and Māori teachers at Willow School however, had recognised the ‘cultural capital’ (Bourdieu, 1986) they had as holders of the language, and they felt a greater sense of empowerment in being able to share this with other teachers. This increased their social capital (Leana & Pil, 2006); an outcome that is referred to in te ao Māori as ‘whakamana’ – mana enhancing.

This section discussed the role of kaupapa Māori theory and te reo Māori as a powerful tool in bringing people together as learners (both teachers and students, Māori and non-Māori) and providing pathways for each to glimpse connections to Māori worldviews and Māori ways of being in the world (Glynn, 2008).

The next section discusses the role of culturally-responsive schooling in Aotearoa NZ.

Theme Two: Pedagogy: CRCM theory and skills

A key finding from this study was the school leaders’ commitment to aligning the whole school organisational structure to match the PLD that the teachers receive as part of supporting school reform. The school leaders appeared to take up the challenge and engage wholeheartedly in a kaupapa Māori professional learning and development programme that sought to build cultural confidence, address values, beliefs, and behaviours of teachers and students and unpack unconscious deficit theorising. Cultural competency is described as a set of congruent policies, practices and attitudes that enable professionals to work effectively in intercultural situations (Macfarlane, 2012). A culturally congruent school environment acknowledges culture at all levels, incorporating practices that are culturally sensitive, aware, responsive and appropriate (Macfarlane, 2007; Bishop et al., 2007). As Bevan-Brown et al. (2015) notes ‘culture’ can influence our thinking, theorising, feeling and behaviour. This is also true for how special needs are viewed and responded too. This perspective couples with McIntyre (1996) who asserts cultural competency requires diligence in managing the cultural differences to ensure the appropriate adaptation of services are upheld to meet individual needs. In this instance, the teachers had begun to look at their own practices from within the framework of an indigenous perspective. Teachers also began to ask themselves key questions, such as, ‘How did their practice reflect indigenous ways of intervening with children who were struggling to engage in positive social behaviour?’ A participant elaborates:

It’s been really challenging for me because [...] I’m, but I’m loving the changes to my thinking because you know things like especially I was always a good kid and my brother wasn’t, so different rules applied to him. I would be like but why, you know why but sometimes you’re like that’s not fair so and sometimes giving you know working on relationships that need it more but I

think why, why should you give them that and why should you turn a blind eye to that but actually you need to because if you, what we're doing isn't working because it's not so you have to do something differently even though it goes against like the it's not fair (Sara, R.2 Nikau School).

In Round 2 data collection, the participants had begun to think about some of the culturally embedded beliefs, values and practices they had internalised and how these practices overtly privileged ways of thinking, being and feeling over other perspectives. Macfarlane (2011) highlights the importance of the special education services policy and of bringing effect to each of these principles. She notes that educators need to have access to culturally targeted resources, culturally relevant literature and evidence to learn about the most appropriate way to support students to acquire the skills that they need to address complex and challenging behaviour. A key goal of the *Mana ki te Mana* professional learning and development (PLD) was to equip the teachers with strategies to both manage children in the classroom setting and to teach them the skills they need to successfully navigate social environments rather than referring them for special education (SE) or other out service providers.

The teachers in this study made an active effort to adapt their practices. The data in Round 1 and Round 3 indicated that a consistent theme was to have more strategies that would support them to work with challenging students' behaviour needs. Macfarlane (2011) highlights her perspective that there needs to be culturally relevant policies, compatible systems, and culturally competent professionals when working with Māori and their whānau. This argument can be globalised to other indigenous people across the world who face the same inequities in educational outcomes. Gloria Ladson-Billings refers to this as the "educational debt" (Ladson-Billings, 2006) that is owed to indigenous peoples from the structural, organisational and institutionally oppressive structures that have been constructed to replicate inequity. Within Aotearoa NZ, Turia (2000), as cited in Blank et al. (2016), argues that colonisation has had a traumatic impact on Māori and that inequities need to be analysed more broadly. Turia acknowledges government institutions of law, education and social welfare are attempting to 'close the gap' based on her perspective these interventions have neglected to take account of the historical trauma of colonisation on the psyche of many families/whānau. Further, Blank et al. (2016) cites Houkamau (2006) while making the case that, for Māori living in Aotearoa NZ, there are invisible barriers to Māori advancement. These influences, the authors assert, are based in Māori identity, self-efficacy and both overt and covert racism. Regarding his study, Blank et al. (2016) comments on the long-term impact of racism on Māori success in society and posits the idea that, rather than focusing on the problems of the social and economic inequity, the real issue is around Pākehā and their role in perpetuating the status quo (Blank et al., 2016). These arguments highlight the crucial role that indigenous PLD interventions have in being part of the 'solution' in building knowledge, capability and skills in Māori and non-Māori teachers and educators. The teachers in the study understood the importance of redressing the educational debt and expressed a desire to keep the students with severe behaviour in school, but they continued to describe their need for more strategies and support to do so as they grew throughout the PLD.

Jill Bevan-Brown (2006) coins the term “the delusion of inclusion” (p. 222) when referring to the Aotearoa Special Education (SE) services that currently exists within Aotearoa NZ classroom practices. Bevan-Brown asserts that despite legislative action, strategies, and guidelines declaring Māori students’ right to culturally responsive inclusive special education services, high rates of Māori students continue to be referred to special education services and/or are removed from the classroom. These views are consistent with those of author, Jackson (2007, as cited in Bargh, 2007), who asserts that an essential element that needs to be more clearly articulated is the extent to which the neoliberal market educational system that is focused on standardisation and market-based economy within Aotearoa NZ is another form of colonisation. These views are consistent with McLaren (2015) who upholds the notion that neoliberal discourse stems from market based drivers and of which minimal resources are spared for those Freire (1970) calls ‘on the margins’. As Savage, Lewis, et al. (2011) and Meyer, Tawhiti, & Hindle (2011) argue indigenous interventions are often underfunded, given short contracts and have no chance of integrity of implementation within the current fiscal drives that continue to privilege international models as solutions to local problems. While the teachers learnt some key CRCM strategies, there was a need for ongoing support and PLD for them to build their knowledge, skills and strategies to work with high-end behaviour needs and for shifts in practice to become sustainable.

Further still, Blank et al. (2016) notes that many of the assumptions about Māori educational underachievement in Aotearoa NZ are based on the socio-economic disadvantages of Māori. The authors describe in detail the Christchurch Health and Development Study (Fergusson, McLeod, & Horwood, 2014). This longitudinal study tracked the life trajectories of hundreds of Aotearoa NZ children in the search to understand if children from families that were of a higher socioeconomic status (SES) were advantaged in terms of achieving more positive life outcomes. The authors found that having a higher SES was not solely responsible for the advantage non-Māori had when compared to Māori. Fergusson et al. (2014) took this study further and noted that the explanations for the inequities experienced by Māori need to broaden beyond socioeconomic factors. Pedro Noguera at the *Tuia Te Ako* Conference (2015) reinstated research evidence that supports the finding “we know poverty is not a determinant for academic success; poor kids can still learn”. Instead, as Noguera asserted, what matters more and has more impact on student outcomes is the way that the school is structurally set up and the attitudes and mindsets of the leaders and teachers.

It appeared that, through the intervention of the *Mana ki te Mana* framework, teachers were beginning to think more carefully about value-based behaviours. This idea will be discussed in more detail in the second half of this chapter. While each teacher was operating at a different level of awareness, they had all, began practicing indigenous philosophies in the classroom regardless of whether they fully grasped the larger socio-political ideas legitimising the practice.

This section has described an important theme from this study that is the role of culturally responsive schooling (behaviour policy, practice, school organisation and values) that align with Māori epistemology

within Aotearoa NZ and the challenges that teachers face when they do not come from this paradigm. The findings also drew attention to the importance of culturally relevant policies and systems as well as culturally competent professionals in working towards redressing historical disparity between Māori and non-Māori educational achievement. The next section looks closely at the impact of culturally responsive classroom management on teachers practice.

(a) CRCM – putting the theory into practice

An important finding from the study was the value of culturally-responsive classroom management strategies (CRCM) as a preventative strategy in creating positive learning environments that valued diversity. Through the advancement of the use of circle time as part of implementing CRCM practice, teachers were actively teaching and offering student opportunities to practice new ways of behaving when confronting challenging situations. Students were beginning to learn strategies on how to manage complex emotions, develop positive inclusive relationships, build social skills and were shaping positive learning identities through the implementation of regular, coordinated emotional literacy activities. The participants noted how the collective strategies that come from an indigenous worldview created the conditions for learning environments built on care (Cavanagh et al., 2010), and reciprocity (Macfarlane, 2007). Moving towards a restorative indigenous approach to classroom management meant shifting from a Western behaviour management approach, an approach underpinned by deficit theorising and marked by authoritative compliance and conformity to behaviour ecologies where collectiveness, consciousness, collaboration and mutuality are embraced. Through the PLD, the teachers began to recognise the importance of teachers modelling dispositions of care and social responsibility. The spill-over effect on the students was profound in some cases: “I can see the difference in the way the children treat each other, we actually all support and encourage each other now - this wouldn’t have happened last year” (Margret). Over the course of one year not only had the individual classrooms of the teacher participants shifted from ‘one size fits all’ to becoming more attuned to culturally grounded learning and behaviour environments but so too had the school cultures across all three sites.

Sheets (2006) highlights that, as microcosms of the larger society, schools maintain and promote the dominant cultures paradigm. Staff at Nikau and Manuka, prior to the *Mana ki te Mana* PLD, expressed attitudes, dispositions and statements, predominantly indicative of school culture that preferences the values and norms of the dominant culture. Both were operating from an individualistic and competitive paradigm wherein subtle and covert bullying cultures were evident amongst the students. While Willow School was utilising collective Māori pedagogies, a bullying culture was prevalent in the senior school. All three schools made changes as a result of the implementation of the *Mana ki te Mana* model. The schools made changes to the organisation of their teaching and learning environment, the scope of their pedagogical tools, as well as in some instances to curriculum and management approaches.

This was evident in relation to those students experiencing severe behaviour. Prior to *Mana ki te Mana*, several teaching participants believed that when it came to students at the most extreme end of the spectrum they were not equipped to deal with complex behaviours and required specialist support or, in some cases, removal from the classroom. The teachers saw themselves as lacking the necessary skills. It's worth noting that these teachers identified that the source of the behaviour issue as the students' lacking ability or skill, as stereotypical examples of deficit theorising and the identification of needs as 'within child' factors. Furthermore, the Western approach is to exclude students from the classroom teaching environment and from their peers to address perceived remedial deficits.

The *Mana ki te Mana* PLD supported practitioners to begin to shift in their beliefs from seeing individuals at fault to instead identifying contextual and environmental issues that are negatively impacting the student and, at the same time developing an environment where the student is supported to develop positive behaviour strategies. Teachers accomplish this by creating individual learning plans, adapting the curriculum and working closely with whānau to build cohesive wrap-around support between home, school and peers. While practitioners still struggled to keep children with very high and complex needs in the classroom, they shifted in their perspectives in terms of their roles in supporting children and whānau to find effective inclusive strategies to manage the learning environment. This shift represents a move from Western deficit theorising to the indigenous pedagogies that preference inclusion. Practitioners identified their CRCM strategies as helping to sculpt his/her approach to managing complex and challenging learning and behaviour. Instructive is one participant's note of her own approach and what she's observed of colleagues: "everything's done in a far more gentle positive level rather than assertive mean." Other examples can be found in the descriptions of each case study (in Chapters 4–6 and in particular in Nikau Round 2 data collection).

As Savage et al. (2013), argue "knowledge of the way students learn and the ability to apply a diversity ideology to practice is a necessary requirement of becoming a culturally competent teacher" (p. 61). Further, the move from theory to practice has larger social implications as it seeks not to reform the education system but to restructure it to remove the barriers of participation by increasing opportunities through the application of strength-based ecological approach including partnering with parents/whānau in order to protect students from building identities of exclusion.

While Willow School already operated from an indigenous worldview, there was a need to strengthen teacher CRCM strategies to meet the needs of the students. Round 1 data analyses revealed experiences of a "bullying culture". Through the implementation of the *Mana ki te Mana* framework, the teachers were supported in their approach to building emotional literacy and leadership programmes into their curriculum alongside practical systems and mechanisms that support inclusive behaviours. However, there was still a need for ongoing support for individual teachers, particularly in relation to addressing severe behaviour and for working together as a teaching team to collectively reinforce positive behaviour. The findings from this study indicated that by Round 3 data collection ongoing prevalent challenging behaviour at Willow

School was still evident and problematic. One explanation for the persistent behaviour comes from Waitoki and Levy (2016), who attribute some challenging behaviour issues to the historical trauma and intergenerational inherited oppressive conditions. In this case, the teachers recognised a need for larger durations of time spent on supporting students, more presence from the PLD facilitators both individually and collectively, as they began their healing journey alongside their parents, and whānau. The teachers identified building emotional self-regulation skills to interrupt entrenched protective behaviour mechanisms as an on-going need in this community.

The findings indicated that that staff felt they would benefit from more face-to-face time with the implementers of *Mana ki te Mana*. They noted that this was important particularly in the beginning of the programme to refine indigenous intervention skills and to understand the nature of the work within this unique context. A participant elaborates on the importance of contextualising the PLD to each setting:

I think in a bilingual setting we've got people that understand Māori children and Māori way of thinking [...] but I think if it was to go into a mainstream setting you're not going to have that same understanding. So I think that's where we've got to think [...] this is going to go into all New Zealand schools how is it going to differ between bilingual, between full immersion and between mainstream? [...] the likelihood is that mainstream is predominantly Pākehā. So you've got to think about that aspect. Even up in Auckland you know there are a lot of Pacific Island ones and that again is a whole different way of thinking (Raquel).

This is an area of research that would benefit from a longitudinal study – clearly understanding the differences in context of implementation, examining the characteristic similarities and differences in Mainstream, Bilingual, and Māori medium settings.

A key strategy taught to the practitioners as part of the *Mana ki te Mana* framework specific to the CRCM aspect was the use of language. This included teacher feedback, feed-forward, on/off task behaviour, instructions and praise. Through the *Mana ki te Mana* model, teachers became aware of the importance of the feedback mechanisms that they used with the children in either reinforcing deficit theorising of 'bad behaviour' through the repetitive use of negative statements and/or of the use of feedback in reinforcing fixed mind-sets that encouraged completion of activities but provided no context for students to recognise future learning. In contrast to using statements such as 'well done' or 'good job', teachers were encouraged to adopt a dynamic growth mind set as advised by Carol Dweck (2008) to promote deeper academic engagement in the learning process, giving the students feedback such as 'I really like the way you have used descriptive language'. Understanding the use of language as a key component of the CRCM framework requires the teachers to reflect on their own practices that either perpetuated social norms or promoted social justice. A teacher elaborated on her own experiences of looking at her use of language:

I can see for me where I thought that I was always positive and only said positive things actually I don't always and that's not towards the children more towards my colleagues. So [...] noting that

you know sarcasm is really inappropriate when you're talking and [...] out of earshot for sure but I've [...] really had to reassess the language that I use about some children who have been challenging (Liv).

Using feedback, feed forward, instructions and praise, teachers were working towards building a social consciousness in the children in the way they view their own learning and in the way that they treat each other as a caring community and school (Dweck, 2008).

Freire (1970) argues that when the approach taken by the teacher is one driven by a social equity framework children are given the opportunity to develop the attitudes, beliefs, values and skills that are able to 'read the world' to transform it. That is, they develop a growth mind-set that is persistent, analytical and promotes creativity (Dweck, 2008). When children are operating within the positivistic framework of competition, individualism, comparison and fixed grades, researchers have demonstrated that they are not learning creative and adaptive ways of thinking about the world (Dweck, 2008). Scholars argue that creative and adaptive ways of thinking are the skills that our future leaders will need (Robinson, 2011). Teachers learning to reflect on their own discourse and on how unconscious biases impacted their teaching (e.g., being more likely to give negative feedback to those students who were troublesome and more likely to positively reinforce those on task) engaged in a process that sought to address the power of interactions reinforcing students' identities. Many teachers' default practices came from an entrenched outcomes-driven framework. Using language such as 'good work', 'well done', Dweck (2000, 2008) notes, does not give students specific feedback about the learning process. As Dweck (2000, 2008) highlights, intelligence is not some rigid or fixed attribute but instead can be nurtured alongside building student's belief about their ability to become more intelligent and can be altered through teachers and parents/whānau feedback. That is, students' capacity to grow their intelligence is correlated with how they perceive themselves and the feedback they receive from adults.

Throughout the PLD the teachers began to make the connection between how language as a CRCM tool was part of the larger process of recognising how inequity is maintained by the social systems and behavioural norms, particularly within schools and educational institutions. The teachers began to see how their behaviour had a direct impact on the way the children learnt to view their own learning and how they constructed their own learner identity in relation to their peers. Teaching is a political act and can include restructuring that makes a connection between how small acts connect to wider larger social issues.

Education researchers and practitioners have demonstrated that Māori pedagogies embrace holistic approaches of teaching and learning (Bevan-Brown et al., 2015). From the perspective of holistic pedagogy theory, the concept of identity is constantly evolving – a view consistent with Dweck's (2008) notion of growth mindset - by extending oneself one continues to grow beyond what is perceived as an inherent intelligence. When teachers believe in students' potential to grow and learn new behaviour, as evidenced in this study, the children begin to change the way they act in the world. A teacher elaborates on

her experience of this in the classroom when changing her perception about a child who presented challenging behaviour. She notes:

We had a boy who I don't know whether she said bullies,. He's always quite dishonest and can't own his behaviour because he doesn't want us to keep being on at him. So we made a decision that we were only going to focus on positive things and any little thing we're just going to leave and just try really hard all three of us to just build this relationship and he's just amazing (Liv).

This example is consistent with Sergiovanni's (2005) discussion of the impact of the power of perception, positive thinking and positive outcomes. Sergiovanni discusses the research evidence that supports the idea of the power of hope and optimism in changing the outcomes of medically ill patients (see Carter 1996; Roset, 1999 as cited in Sergiovanni, 2005). The findings in this research have demonstrated, when the teachers begin to shift in their perceptions of challenging behaviour their practice shifts and the students also begin to mirror this shift. Hence, both teachers and students perceived sense of identity can be viewed as being based on beliefs, values and practices and therefore with a disposition of learning – the identity of the teacher and the student continues to grow and evolve. Children very quickly begin to form identities based on their perceived sense of academic achievement in school. Therefore, when teachers nurture positive identities they can effectively change the educational outcomes (Dweck, 2016; Truebidge, 2014).

On top of the quality of content and delivery, the teachers understood the importance of relational based pedagogies. Athakkakath, Al-Maskari and Kumudha (2015), analysed a study by Astin (1993), the study investigated 27,000 university students in the United States. The researchers noted: “the compatibility of students learning styles with the teaching style of the lecturer had *more* influence on what students learned than did the design of the curriculum” (as cited in the New Zealand Productivity Commission, 2016, p. 22). Keeping in mind that relationships with students are important, through self-reflection of the participants in the study on their beliefs and practice, they were more able to interact using differentiated styles that fit the learning preferences of the students.

The findings from this research indicate the importance of PLD having both a strong theoretical component and practical application. That is practitioners stressed the importance of learning about the theory of change but also having the tools to implement new practices. This study highlighted that when PLD supports teachers using strategies, teachers can ‘experience’ the difference between Western and Indigenous approaches to relationships and behaviour. It is this experiential learning, when coupled with the theoretical grounding that acts as a catalyst for beliefs to shift. Catalytic shifts in beliefs, are supported by individual dispositions and readiness for change as well as context based leadership.

The findings from this study also demonstrated the school leaders' commitment to creating learning environments reflective of indigenous pedagogies and practices. School leaders were motivated by their beliefs in the importance of culturally competent teachers and in relationship-based management, which they held prior to engaging in *Huakina Mai*. School leaders' motivation for becoming more culturally

responsive came from their own experiences, beliefs and overarching vision of their school. For the teachers, the motivation and commitment grew throughout the projects duration.

There was a continuum of entry points for the teacher participants and this was reflected in the continuum of shifts over the course of one year. Some of the teachers were positive and expressed their belief in the importance of bicultural education from the outset. Other teachers' motivation and beliefs grew and deepened over the course of the PLD and was attributed to the increase in knowledge, practice and skills. As their knowledge about their own identity and beliefs and the impact this had on their practice grew they began to understand the implications of this on their practice within the broader sociocultural landscape of Aotearoa NZ.

(b) Best Intentions - the desire to make a positive difference

Most teachers believe that they are working within an equity framework by treating all students the same. However, as Blank et al. (2016) note, there is often a difference between espoused practice and actual practice (as evidenced in this study) and an implicit subconscious level of bias mediating what teachers believe and the perceived consequences of their actions. Blank et al. (2016) describes Turner's (2013) confronting study that demonstrates teachers' assumptions about Māori student's home environments coupled with teachers' lower expectations of Māori learners. It shows how teachers accumulated negative beliefs about Māori students undermines their belief about their ability to achieve compared to non-Māori in school.

Rosenthal and Jacobson (1986, cited in Blank et al., 2016) demonstrated that teacher's interactions with the children in their class create self-fulfilling prophecies. For example, when teachers focus only on the students that they believe would do well, they increased their teacher feedback time and extended their learning. Conversely, when they looked upon those children who they believed were not interested in learning, they decreased the amount of positive interaction they received. Rosenthal and Jacobson (1986) study is consistent with the findings from this research. The observations demonstrated that, prior to the intervention, teachers focused on students doing well: 'I really like the way you have just gone and got all your work done'. For those students not participating, teachers tended to lead with negative statements. This model demonstrates the impact of the 'self-fulfilling' prophecy'. Students who are expected to do well get more positive attention, time, energy and feedback, and students who are expected to not do so well end up with less teacher time, less feedback and more negative statements. As a result, students can internalise their failing as a deficit within themselves, rather than seeing that the problem rests within the system (Darlaston-Jones, 2015). What may begin in primary school as an internalisation of deficit beliefs about one's ability can lead to long-term effects of psychological oppression, leading to psychological dissonance and /or society marginalisation (Darlaston-Jones, 2015). Blank et al. (2016) suggest that "those expectations (that teachers hold towards students) may work to actively maintain Māori underachievement" (p. 31). Darlaston-Jones (2015) draws on the idea that it is not just the teaching and

learning interaction that matters but the experience of being a student. In this context, the experience of being a student includes internalisation of negative (and positive) effects of teachers' unconscious biases regarding student's sociocultural backgrounds' and the impact on their ability to achieve. Banaji and Greenwald (2016) in their book 'blindspot' describe the research evidence concerning the use of stereotypes, they argue that all human beings knowingly or unknowingly use stereotypes. They note "ITS NOT POSSIBLE to be human and to avoid making use of stereotypes. Stereotypes make up a submerged but significant portion of the meaning that we read into words such as *old, female, Asian, and Muslim*" (pp. 91–92). They go on to note that: "This conclusion has only recently been established in research, and it may be the unkindest cut of all. The stereotypes applied to a group are sometimes self-applied by members of the group to themselves, and in that case the stereotypes may act as self-undermining and self-fulfilling prophecies" (p.92).

For Māori who successfully navigate the school system through the process of conformity, then there is a concern that they will go on to reinforce the Western notion of individual success based on individual achievement and advancement at the expense of the wider community (Apple, 1982; Aronowitz & Giroux, 1991).

As premised in *Huakina Mai*, when Māori children who are struggling with behaviour are treated as having unlimited potential, being very bright, and gifted but struggling to navigate the classroom environment, they need strategies, they do not need to be fixed. The findings from this study demonstrate that the results of those who present challenging behaviour may be significantly altered given the right socio-emotional support systems. As this research, demonstrates, professional learning and development that directly addresses the role of unconscious bias is essential to providing mechanisms in which to alert educators to practices they are engaging in that are reinforcing the status quo, and/or marginalising and demonising behaviour. Teachers need to be given the opportunity to become aware of their own practices and how these contribute to the larger social fabric.

(c) Whanaungatanga – relationships that create a culture of care

Through engaging in the PLD, the participants noted the importance of whānau being active members in their children's learning. The three schools shifted from a deficit perspective that positioned 'whānau as too busy to be involved', or an assumption 'that involvement decreases as children age' and/or 'whānau were overbearing in their opinions', to one where teachers were looking for strategies to engage whānau in meaningful relationships. By Round 3 data collection staff across three schools (though to differing degrees) were actively finding ways to create opportunities for whānau to remain engaged and active in their children's learning. Research has demonstrated that one of the barriers to whānau success in schools is the assumptions underpinning Māori educational achievement held by teacher/educators; that is, the belief that Māori students are hindered at school due to their home environment (Bishop & Glynn, 1999; Blank et al., 2016). While Blank et al. (2016) take this idea further and note the impact of unconscious

discrimination that teachers hold towards Māori students and their whānau directly impacts the perceptions that they have of themselves and their ability. The authors note that there must be a greater awareness and drive in talking about the role of bias, the negative impact of this and what educators can do to interrupt this process.

The PLD model of *Mana ki te Mana* invited teachers to explore some of the deficit positions they held towards the role of whānau in schools and were pushed to look for ways to strengthen their relationships with whānau to better align with a partnership model. The three case study schools varied in this regard. Mānuka School had not made the gains that they had hoped and were still struggling to find strategies to engage. Nikau School made dramatic shifts in their engagement. Willow made some shifts in regaining balance. By partnering with whānau and the wider cultural community, power is shared and opportunities to strengthen home and school relationships are bridged (Macfarlane, 2007). Each school was positioned along a continuum, however, individual teachers had shifted from a deficit perspective of the role of whānau and were working alongside the school vision to increase whānau participation as partners in their children's learning. Both Willow and Nikau had created opportunities for whānau to be involved in the PLD and to learn about the new behaviour approaches the school had adopted. This approach was premised on Macfarlane's (2015) notion that, for authentic change to occur particularly for those students experiencing high needs, whānau needed to be included in all decision making and given the opportunity to learn new strategies that would build stronger connections between home and school. This idea is consistent with Bishop et al. (2014; Lipman (1995); and Macfarlane (2007) who stress the importance of building, strengthening and nurturing relationships.

The approach advocated in the *Mana ki te Mana* framework was articulated as the notion of 'whanaungatanga' an important component of culturally responsive practice in Aotearoa NZ. Creating time to build relationships with students and whānau required significant personal investment by the teachers. By Round 3 data collection staff had shifted in their perspectives, from viewing whānau as disinterested, too busy, and/or overbearing to valuing the contribution parents/whānau make to the wider school goals and of expressing a desire for more whānau to be connected and in some instances realising the positive impact of whānau. Castagno and Brayboy (2008) emphasise authentic connections, between teachers and indigenous communities as part of developing cultural pedagogies. Taking time to learn about a community enables teachers to draw on the unique strengths and provide authentic opportunities for whānau and the wider community to be involved. Savage et al. (2013) note that if the school community is acknowledged as a true cultural community, learning should be extended to all members in a manner that reflects their mana, their strengths and their learning aspirations. Hynds et al. (2016) build on this notion and highlights that discursive interactions between teachers and students enable learners to make authentic connections between learning and their own lives. This process, she asserts, creates opportunities for the teachers to learn more about what students' value and know and consequently connect this to their classroom pedagogy.

The role of whānau as partners in their children's education is an indigenous epistemological approach to pedagogy that has been evidenced to be a core component of culturally responsive evidence-based practice (Bishop et al., 2014). These findings are consistent with the views of the participants in this study who highlighted that through the PLD and the focus on relationship-based learning closer links with whānau were beginning to be cultivated. This deepening of relationship was likely due to a shift in teachers' perceptions of the importance of looking for opportunities to create and nurture relationships. When the teachers' perceptions became more positive around the role of whānau, the whānau began to be more involved. This finding is consistent with the notion of the 'self-fulfilling' prophecy or the 'Pygmalion Effect' (i.e., teachers' expectations determine student educational outcomes (Blank et al., 2016).

There were significant congruencies between the findings in this study and the wider body of literature concerning the concept of 'whanaungatanga' or caring for self and others (Durie, 1998). If a teacher fails to address whanaungatanga as a core element of teaching and learning that is, getting to know the children, their parents/whānau and of generating a culture of care (Cavanagh et al., 2010) where each partner is equally respected in the decision making process particularly with challenging behaviours, this may have a negative effect on cultural identity and potential of Māori whānau and children (Blank et al., 2016). It is therefore integral that school leaders and teachers find ways to create meaningful working relationships with whānau and the wider community to carry out the work of purposeful education. A. Macfarlane (2007) asserts that for practitioners to effectively undertake the work of whanaungatanga, they need to have a theoretical grounding in kaupapa Māori theory, understanding the importance of protocols of engagement – the use of language, spiritual dimensions and respectful relationships.

The schools were encouraged to pursue respectful relationships with parents/whānau through developing strong working relationships and by drawing on the strengths of cultural advisors to guide interactions. Not all three schools had reached their intended goal of building whānau relationships.

Milne (2013) cites Yang (2009, p. 59) when describing the importance of schools maintaining a whānau-approach to discipline. Rather than investing in rules-based approaches to behaviour, schools are urged to build strong reflective practice policies into their school culture. Teachers should be supported to recognise what they can do to ensure children acquire the skills they need to navigate the school environment, as well as examining any unconscious bias they may be reflecting onto the students are ways of adopting a whanaungatanga approach to behaviour.

Graham Smith (2015) describes the importance of a kaupapa Māori approach in education and likens this to Freire's (1970) dialogic discussion of transformative education. Freire notes that through the process of becoming conscious (critically aware of the oppressive structures constructed within society) one develops a resistance to the perpetuation of the status quo. Smith describes the importance of this model for Māori however likens the shift from a linear model of change to one that is circular: one does not become conscious and ready to make change immediately. Instead, he notes that change is an iterative cycle where

Māori can enter at any stage. He asserts that all the stages within the cycle of change are equally important. In a keynote presentation at the *Tuia Te Ako* Conference (2015), Graham Smith referred to the model using an example of a family who may have enrolled their children at a Māori medium school because it was close to their home. However, through their interaction with the school, the parents/whānau were exposed to people, places and knowledge that broadened their thinking and along the path they began to learn about the importance of the language revitalisation, about Māori autonomy. As a result, they become ‘conscientized’. Smith positions the model by having the arrows going both ways to signify that Māori can enter at any stage and there can be more than one entry point. Graham Smith (2015) presents the following diagram in his keynote presentation at the *Tuia Te Ako* Conference in Christchurch, Aotearoa NZ:

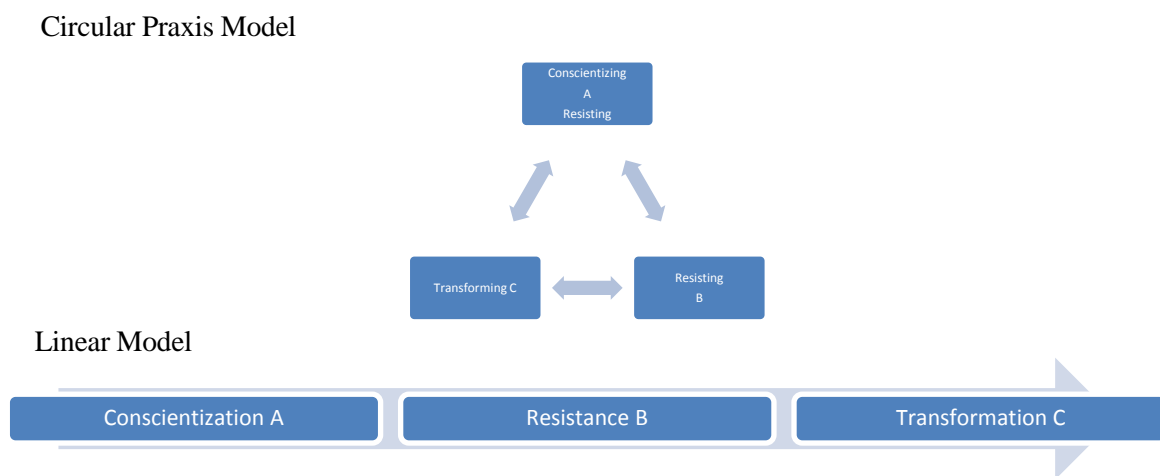


Figure 8-1: Transformative Action

(Smith, (2015) - Keynote Address at the *Tuia Te Ako* conference, Christchurch Aotearoa NZ – (9th July, 2015).

Transformative Praxis

Graham Smith’s (2015) description of the process of ‘Conscientization’ can be a strategy of building intervention entries at multiple points within systems and processes for Māori parents/whānau. That is kaupapa Māori interventions in Aotearoa NZ are designed to respond to multiple oppressive and hegemonic practices. Smith describes the importance of these interventions remaining steadfast in their approach to recognising colonising practices and describe this as a “expansive resistance” further noting “That is, multiply formed oppressions need to be responded to multiply formed resistance strategies. In this sense the shape of the ‘struggle’ with which Māori are engaged, is neither singular, nor lineal, nor instrumental” (G. H. Smith, 2003). Education interventions that are based in kaupapa Māori have been described as being a ‘freeing’ approach that critiques Western notions of resistance and transformative practice through applying a kaupapa Māori lens. In this essence Smith reasons that the above diagram is not an either or response but that each component is vital to the other and that all of the parts are equally important as part of illuminating the cycle of transformative praxis.

The participants in this study demonstrated that by Round 3 data collection they had begun to shift in their consciousness and were attempting to create learning environments where power was shared and learning and behaviour had a whānau focus. While they still had a long way to go, they had begun to be aware of their own beliefs and practice and were working towards embodying the goal of what Milne (2013) notes “family first rather than last when all else has failed” (p. 178).

This section has discussed a key finding from this study, namely the shift in teachers’ beliefs about the role of whānau in coming to understand the impact of unconscious deficit theorising and the notion of applying a ‘whānau’ approach to teaching, learning and challenging behaviour. The findings indicate that the teachers have made some shifts in their assumptions about parent/whānau input, and are subsequently working to create more meaningful relationships with parents/whānau and the wider community.

Theme Three: Organisational leadership: The role of the principal as an advocate

(a) The importance of the school context

Lamont (2012), in tandem with a plethora of other authors (Darling-Hammond & Bransford, 2005; Stoll, Fink & Earl, 2003; Wenger, 1998; Wilson & Berne, 1999), cite the benefits of PLD that involves making changes within a collaborative environment, this finding was replicated in this study. A key finding indicated the significant impact of collaboration in building collegiality and confidence in new practice. This sense of confidence in new practice was evident in the rapid uptake of the PLD in the modern learning environment school compared to those in single-cell classrooms. Through being in a collaborative environment, specifically team teaching, the staff could implement the PLD and be accountable to each other to a much higher degree than those who were in a single-cell classroom. A participant discusses the accountability of putting strategies in place: “Because we’re in teams, no one can pretend that they are if they’re not[...]and we work off each other’s strengths and learn from each other[...] I would never want to go back to single-cell now” (Nikita).

All participating teachers at the three schools described being more conscientious about the feedback that they provided to students and to teachers. They described their commitment to taking onboard the CRCM strategies personally and as a team. However, it was evident that there were varying degrees of implementation in the single-cell rooms compared to the whole school accountability of the Modern Learning Environment (MLE). MLEs support greater degrees of interaction and collegiality amongst the participating teachers. The teachers noted particularly, in Round 2 and Round 3 data collection, that it was through the strength of working together that they could more confidently learn new practices. The MLE made quick shifts in their thinking from individual approaches to managing behaviour and favoring a competitive environment to fully embracing restorative practice, collective strengths and working together to build relationships across the whole community. These findings are echoed in the literature as cited in Hynds et al. (2016) who describe the importance of classroom coaching, and collaboration; (Joyce & Showers, 2002; Neufeld & Roper, 2003; Wink & Tyra, 2011) and of mentoring new teachers. A teacher

describes the benefit of being a new teacher being able to work within a mentoring relationship as a 'buddy' with an experienced teacher who was fluent in te reo Māori: "It's extra PD for me because I get to see her in action constantly so my te reo Māori is improving, I'm still very beginner but it's fantastic I'm learning so much" (Sara).

The findings from this study indicate that the teacher change process is more rapid when professional learning is implemented as part of within-class interventions and activities because it fosters social relational opportunities between teachers. The findings from this study also demonstrated that the teachers working in the MLE setting shifted in their practice quicker and to a greater degree than those working in single-cell classrooms. Leana and Pil (2006) demonstrated that when teachers share information, build trusting relationships and build goals around common conceptions of the school vision, performance is enhanced (Leana & Pil, 2006). The findings from the MLE case study highlighted that when schools concentrate on building social capital between teachers, collegiality is increased, learning is situational, practice is deprivatised and change occurs quicker than when teachers are in single-cell classrooms. Furthermore, through team teaching, teachers work together to apply the *Mana ki te Mana* PLD concepts as operational infrastructure that includes accountability to each other through careful management and collaboration. The MLE school created mechanisms such as team-based professional learning, common planning time for teachers, time to observe each other and share best practice, cross curricular inquiry groups, critical friendships, collective goal setting and shared accountability which resulted in collaboration being increased. Leana and Pil (2006) highlight that when these practices are embedded into a school culture, they support the development of an internal social capital amongst teachers and can work towards the achievement of collective goals. The findings from the MLE School reinforce this notion, with the teachers commenting on how they supported each other to try out new practices, to work from each other's strengths and provided opportunities for instant feedback on their practice. Furthermore, the teachers noted that through their combined efforts they could witness the dramatic shifts in the school culture, one where indigenous philosophies had shaped their practice.

The theory of learning advanced by Wenger (1998) provides insight into the communities of learning as described by the participants. Within communities of practice, according to Wenger (1998), formal and informal groups interact with the intention of building their knowledge, practice and skills, engaging through discussion, activities, information and theorising with a shared domain of interest. At their heart, members of the group are committed, and have a shared purpose that connects them to the domain. Communities of practice create 'shared histories' of learning where practice 'evolves' (Wenger, 1998, p. 87). Zeichner and Liston (1996) build on Wenger's community of learning notions, and highlight that, when teachers engage in reflective practice of professional learning, that the process is limited if they are not given the means whereby to engage in discussion around key learning's, that is, framing and reframing practice (Schön, 1983). In the MLE, personal reflections and sharing these with each other was part of their growth process. A teacher highlights this experience:

But I said to my colleagues [...] you know because they didn't really know a couple of the parents that well or had a negative viewpoint based on the way they held themselves in the classroom sometimes, but anyway I guarantee during the camp and by the end of it you're going to have a really different appreciation for these people and you know they're going to muck in and they're going to do this and do that and they said you know we agree the parents that you said that we didn't really gel with they were like they're awesome and it's like cool (Liv).

The participants noted the high levels of trust that they had developed working with each other: "we work to each other's strengths and when I can't manage it, Zoe will pick it up". Zeichner and Liston (1996) build on a similar idea and note that within collaborative and cooperative environments trust is essential in teaching and learning relationships. As Wenger (1998) argues, through positive collegial communities of practice, PLD that promotes planned critical reflection designed to deconstruct (assumptions, beliefs and values) has a greater impact on supporting teachers to shift in their classroom practices.

Stoll et al. (2005) argues that inquiry is deepened by likeminded professionals who can enhance each other's learning through shared visions of improved practice. In this case, the shared vision of improved practice was driven by the school leadership team and reinforced by the PLD. However, it was through the context of collaborative practice, strong relationships built on trust, respect and integrity of implementation that the personal and professional shifts could gain traction and in some instances, be catalytic for transformative practice. Stoll et al. (2005) caution that, for these shifts to take place, the right conditions need to be nurtured. In this case, collective impact principles of collegiality, commitment, shared responsibility, goals, innovation and problem solving were nurtured through the leadership team's approach to implementation and encouragement of critical friendships and shared accountability. Through a collective impact agenda that is built on social justice, the teachers in this study could face their espoused and actual practice in an environment that focused on improving practice, not blaming individuals. In this way, practitioners could align their personal values and beliefs (what they thought they were doing and wanted to be doing) with their practice (what they actually did) (Argyris & Schön, 1974) without risking feeling alienated or segregated.

Brockbank and McGill (2007) assert that learning is not something that the individual engages in exclusively and individually. Instead, they argue that the degree of impact in a group setting is dependent on the nature of the relationships of the group. Further, these group relationships are built on shared values and beliefs as well as collective group feelings of respect, reciprocity and sense of collegiality in working together for a common purpose. It is these variables that the authors believe infringe on the degree of impact and collective change. They also draw attention to the importance of the influence of the leadership attitudes towards the individuals and group sense of self-efficacy. When the school leadership team invests, and believes in individual and collective capability, practitioners are inspired to make more significant changes than when hierarchical systems are in place. It was evident in the MLE case study that the participants felt they were able to freely express their beliefs in an environment where they would not

risk being dislocated for thinking differently to others and where they felt supported by leaders who encouraged ‘critical conversations’ as part of the learning process. There were instances when the beliefs of individuals came into opposition to that of the PLD facilitators and while causing initial dissonance provided opportunities for the learning to deepen. Further, the conflict experienced by the teachers during PLD that was at odds with their beliefs and increased the depth of engagement in the learning material. In her 2012 PhD study, Lamont’s findings were in tandem with those of Darling-Hammond and Bransford (2005), Fullan and Hargreaves (1992), Crockett (2002), Zeichner and Liston (1996), when she asserted that the dispositions of learners, their environment, the level of critical reflection and use of teacher inquiry are heightened when multiple perspectives are sought. Further she asserts when multiple perspectives challenge assumptions within a safe environment then collaborative solutions can be sought often leading to transformed practice.

This section has discussed a key finding from this study: the impact of context in accelerating the learning of the PLD framework *Mana ki te Mana*, particularly as it dealt with collective impact for social change using indigenous frameworks and critical reflection to challenge assumptions and beliefs and to promote new practice. The findings indicate that the MLE setting was conducive to building collective identity in shaping new practice. While this study did not deal with the individual nature of relationships, the findings did indicate that the staff at Nikau (MLE) felt collegiality and compatible working conditions which contributed to their willingness to deeply engage with the learning material.

(b) Leadership that engages the community

At the outset of committing to *Huakina Mai*, the school leaders discussed the importance of their role in making the decision to embark on the indigenous behaviour programme. They described the significance of setting the direction, vision, values and goals of this 2-year initiative. The school leaders at all three sites described their vision of creating a whole school organisational culture that privileges Māori knowledge, bicultural practice, communities of learning and expects commitment from the teachers to the rigorous professional learning designed to challenge assumptions, bias, build knowledge and skills.

While each of the three case study schools had differentiated visions for their ideal learning environment, they were united in their beliefs in the importance of mātauranga Māori knowledge, te reo Māori and in teachers understanding their bicultural obligations as Treaty partners. The school leaders were aware at the outset of the programme that there were varying degrees of beliefs, norms and practices evident across each of their schools and that for change to take place everyone had to be willing to become learners including the leaders themselves. They whole-heartedly believed that for sustained change to occur across the school sites knowledge, skills, strategies, beliefs and behaviours had to be addressed and that school change and teacher practice required a fundamental shift in school culture. Further, they understood that these things take time. It was for this reason that the school leaders described their aspiration to be a part of an indigenous PLD approach to behaviour management, especially as it sought to teach CRCM strategies

that practitioners could apply to their practice while addressing beliefs about teaching, learning and challenging behaviour. The leaders expressed their opinion that while strategies can be taught and learnt addressing beliefs enables practitioners to engage with the learning material at a deeper more philosophical level of which will likely impact on all their practice as teacher/educators. A participant elaborates:

I kept saying we can't put this in place yet because my belief is that teachers and children won't change their practice unless they change their belief. So unless they change their belief around why that is important which is what I also believe that the culturally responsive pedagogy, we can't just walk in and go you must teach Māori because the curriculum says so and because we're bicultural and because, they're not going to do it unless they actually have a belief that actually it's important and it's valued and it's worth it. Yes, so that's why it's really exciting because that will give us an opportunity to I believe if we're going to embed something in properly we need to start with that belief system (Mary).

These findings are consistent with Deal and Peterson (2016) who discusses the school culture as being made up of underlying norms, values and beliefs that school leaders, teachers and the community hold about teaching and learning. These norms are what build culture within organisational structures. They can be made up of rituals, traditions, and complex social practices that serve to reinforce core values that drive behaviour and perpetuate assumptions. The assumptions and core theoretical and philosophical beliefs and values of practitioners drive the conversations and inform the teaching pedagogies asserted and practiced. This, in turn, either builds an organisational culture that promotes continuous learning, critical reflection or builds stagnant practices. In short, beliefs underpin practice within the classroom and within the organisational structure of the school. As part of embarking on the indigenous PLD, the school leaders began to make several changes to their behaviour policy documents and expectations of teacher practice that tied into their appraisal reviews. Through the direction of the PLD, the school leaders began to assert their influence on the school culture by reinforcing practice through policy. Connolly, Crichton-Hall, and Ward (2005) demonstrated that the organisational culture can connect members of a group through shared perceptions, actions and experiences. A key feature of the PLD was the conversations that took place that probed deeper inquiry into taken-for-granted practices that had been normalised as part of the school culture. These subtle actions served to reinforce new ways of thinking, contributing to the subjective shifts in teacher mindsets, and school wide practice. A school leader notes the 'critical conversations that would take place between staff after PLD' as being pivotal to promoting deeper engagement with the content. Connolly et al. (2005) assert that the culture of the school is intertwined with the behaviour, values, beliefs, practices of the group. Through the guidance and direction of the school leadership team in advancing PLD that focuses on developing skilled practitioners that are culturally competent, the leaders put a 'stake in the ground' and advanced the notion of the importance of the teachers developing self-awareness and cultural competency, what Macfarlane (2012) terms "the centrality of enabling potential" (p. 224).

Understanding and challenging cultural bias, assumptions and judgments was key to pursuing the opportunities presented to them through the strategies of CRCM. Sergiovanni (2005) asserts that the heartbeat of a school environment is strengthened when the words and the deeds of the leaders match each. When leaders live with moral integrity, this is reflected in their practice and role modelling to staff.

The school leader's aspiration and commitment to transforming their learning environments into places that reflected the needs of the community and which would enable children to an equitable educational experience resonate with the notions of Sergiovanni (2005). In terms of setting the direction of the school, Sergiovanni highlights that, while management theories stress objective approaches to change, 'hope' as a tool of change aims to transform reality, to move out of a place of fear. Hope mobilises the energy needed for activity and can serve as a tool of change (Sergiovanni, 2005). The school leaders, while all having uniquely different leadership styles (directive, passive and sociocultural), embraced the change process by exemplifying absolute trust in their staff to undertake the challenge, while caring for their wellbeing throughout the change process. Further, the leaders believed in their staff's ability to contribute to the positive shift in school culture by rejecting deficit theorising and embodying agentic practice.

As professional learning initiatives, *Te Kotahitanga* (Bishop et al., 2007, 2009), and the *Educultural Wheel* (Macfarlane, 2004) view relationships as essential to change and are grounded in theorising and practices that reflect Māori perspectives (Glynn et al., 2011). As well as the importance of relationships with staff, the leaders spoke about their intention to shift their school culture away from deficit theorising to strength-based whole school approaches across all the staff rather than individual approaches to managing behaviour. The school leaders were aware that learning is socially constructed and takes place within a specific environment. Hence, their desire is to create learning communities where all individuals in the environment are learners regardless of their position or perceived power, creating an environment where learning is a 'culture' within a culture.

After one year of working, together the findings demonstrated that the school leaders realised only a small portion of their goals. They noted that "change always takes longer than you would like" (Micheal) and that they knew that it would take up to five years before they would begin to see the fruits of their efforts reach maturity. They had, however, noticed shifts in staff and student behaviour and were pleased with the shifts in practice. They highlighted that they were committed to the continuation of this process and were eager to see a sustainability model of support built into the programme after its introduction to ensure that the gains they made were not lost.

In terms of the management structure, the leaders were in the process of building accountability structures into the school management that aligned PLD pathways with performance management and appraisal processes. On top of this, they were shifting their behaviour management policies to exhibit the commitment to whole school restorative practice models that demonstrate cultural competency through

CRCM principles and codes of conduct. These shifts were indicative of their belief that policy and practice must align to ensure congruency.

Further to building in school policy, they had also introduced the expectation that the curriculum content would be culturally relevant, including the significance of Māori knowledge (mātauranga Māori) drawing from, local iwi place-based pedagogy and building relationships with community and whanau members who offered their expertise and time by sharing their knowledge with the students. The core business of the shift in school organisational structure, policy and practice was moving towards cultural congruency. Research has demonstrated that when schools emphasise the importance and value of being Māori through addressing the structural, organisational and pedagogical environment including using Māori language and building a culture of care then they can potentially affect improvement on Māori student outcomes (Bishop et al., 2013; Meyer et al., 2010; Milne, 2013). It appeared that, from both the teachers' and leaders' interviews, the role of leadership was essential in the core components of the implementation of the PLD. That is, through their decision to make whole school policy and practice changes, teaching practice was reinforced and encouraged to reflect the larger organisational cultural system.

This section discussed the impact of school leaders' commitment to supporting the school culture, and classroom practices to shift to an indigenous epistemological and pedagogical framework. The next section addresses the ontological practices of teaching and looks closely at the impact of critical reflection on teacher practice.

Theme Four: Ontology: Reflective practice and the role of professional identity

(a) Critical reflection on professional identity, beliefs, and professional ways of being

During Round 2 and Round 3 data collection the participants spoke more frequently about the importance of critical reflection and of uncovering beliefs and practices they were either not aware of prior to the PLD and/or that they had shifted as a result of the PLD. During Round 2 data collection the participants spoke of the 'hyper awareness' of their own behaviour as a teacher and of confronting beliefs and behaviours that they had not thought about prior to *Mana ki te Mana*. This included their social and cultural identity, understanding the impact of their personal selves (body language, mood, tone, disposition, beliefs, values, assumptions) and their professional selves including use of language in the classroom and social and cultural identity.

Professional Identity

The theory of professional identity is useful in this analysis as it describes the impact of teacher professional growth and their capacity to manage change. Beijgaard, Verloop, & Vermunt (2000) argue that identity, impacts confidence, ability to make changes and personal development. The authors argue that people can feel threatened when change influences their identity. The findings from the three case studies indicate that the practitioners were enthusiastic about learning new skills at Round 1 data collection;

however, in some instances they were fixed in their beliefs about classroom management, some of which were in opposition to the indigenous philosophy being advanced as part of the PLD. By Round 2 data collection, the staff began to shift in some of their classroom practices, which directly shaped their teaching identity. By Round 3, some staff experienced sea-change attitudinal shifts in beliefs and practices. These shifts were attributed to the way the *Mana ki te Mana* PLD challenged them to become aware of both their personal and professional practices and of actively working to shift these to practices more reflective of indigenous pedagogies that were being advanced as part of the PLD.

Professional Beliefs about Teaching and Learning

Despite some staff not wholeheartedly believing in the new approach to classroom management, through the firm direction of the leadership team the expectations and values had been outlined as part of introducing the whole-school model that teachers were expected to be implementing in the indigenous CRCM practices. Practitioners began to witness the changes in the students and in turn these changes impacted on their professional beliefs about teaching and learning.

Fish (1995) highlights that when the language of the teachers' shifts, this is indicative of symptomatic changes in thinking. As part of gathering research evidence for this study teachers were interviewed and observations were taken to understand the impact of the PLD on teacher practice at core junctures of the learning process: Round 1 (pre-implementation) and Round 3 (institutionalisation). While the teachers noted that they did not believe that their philosophy had shifted, their practice indicated that their language had altered. Observations demonstrated that they were using more te reo Māori in the classroom and they were using less negative feedback with students. While the teachers were not aware of the shifts in their beliefs, they could articulate the shifts in their classroom practice.

The participants described in Round 2 and Round 3 that, through the PLD, they were beginning to critically reflect on their own beliefs, values and classroom practices while trying out the new approaches to managing challenging behaviour. They described engaging in deprivatising practice, examining beliefs, assumptions, communication and changes in practice. They also noted beginning to be more informed about the theories that underpinned their practice (Round 2 and Round 3). Some participants confronted unconscious judgments that they did not know that they held (Round 2). However, largely, they embraced the experience of professional dissonance as a challenge and a learning opportunity (Rounds 2 and 3).

Most participants described that they did not think the PLD had shifted their own beliefs in relation to teaching and learning and in many cases, it had validated what they already believed to be good practice. They acknowledge that it had deepened their sense of self-empowerment in being aware and attuned to the role that they play in orchestrating the teaching and learning environment and in their own practice (that is, how they conducted themselves, their language, classroom practice and whānau interaction). They attributed this to greater awareness of theory that they implemented in their practice. The participants noted that the PLD had strengthened their self-efficacy and agency in being confident in using te reo Māori and

including mātauranga Māori into their practice. Those at Nikau (MLE) noted the importance of the community of learners and collegial relationships in supporting their personal development and practice to shift and grow. Those in single-cell classrooms attributed challenges in implementation to fractured relationships across teaching teams or to lack of opportunities to coach and learn from each other.

Just as Lamont (2012) found in her PhD study, the findings in this study are also consistent with Forde et al. (2006) when they note the advantages of PLD on teacher identity. Through the school wide commitment to *Huakina Mai* and in particular the PLD there were various degrees of opportunities for the staff to become more open-minded about their own practice, to make connections between their espoused practice, actual practice and to support each other to manage challenging behaviour.

Forde et al. (2006, p. 76) discuss the importance of critical reflection on the sociocultural influences within institutions and on how an individual's personal and professional identity is intertwined within this culture. The three case study schools' participant's individual reflective practices were supported by the school commitment to change, building knowledge around the wider socio-political context of the educational system. However, as mentioned above, the degree of change was context-dependent on the variables discussed including **collegiality, leadership, collaboration, and school wide vision**.

It was evident throughout the three stages of data collection that there was a range of reflective practice among the participants. While some of the teachers were engaged in the process of reflective practice, they began to internalise the epistemological knowledge that was being shared with them, and to operationalise this through applying different techniques in the classroom to align their practice with shifts in philosophical approaches to teaching and learning. On the other hand, some of the participants while reflecting on practice were not deeply engaging with the material – 'I suppose I could have handled this differently' (Carmel). This response indicates an acknowledgement that the behaviour may not have been correct but does not indicate a commitment to challenging entrenched assumptions. These findings are consistent with Lamont (2012) who found that in-service teacher educators who were engaging in reflective practice had a self-awareness of the socio-political factors, but they were not yet including evidence of them in their practice. Zeichner and Liston (1996) argue that reflection in itself, does not indicate that the practitioner becomes better. Moreover, there is difficulty attributing educational outcomes to reflective practice (Timperley et al., 2007). This was evident in the variable shifts in teacher practice. Some teacher participants engaging in reflective practice did not produce long term shifts in culturally responsive classroom management practices as they defaulted to within child theorising when challenging situations arouse and they felt unequipped to manage. This finding is discussed in the conclusion in relation to the practice based framework that emerged from this study, the role of context, leadership and collegiality significantly impacts individual dispositions and change.

(b) Challenging Behaviour and 'Professional ways of being'

A key part of the reflective process as articulated in the *Mana ki te Mana* framework was understanding one's cultural worldview as vital to practitioners understanding the impact of their own cultural values on their practice. Bishop (2016) asserts, that if a teacher does not exemplify a pedagogy of care for a student they will never be culturally responsive practitioners. That is, a large part of teaching is the 'connection' between the teacher and the learner. This connection has been found to be the most statistically influential factor on students' outcomes (Hattie, 2012). Through the work of the *Mana ki te Mana* PLD, and the focus on ontology, the teachers were 'learning professional ways of being' that extended their practice as professionals engaged in transforming educational success for Māori. Behaviour in this sense is the catalyst for learning new ways of being in the world and these ways are supported by teachers and learners to access conscious decision-making that promotes self-regulation, critical consciousness, equity and social justice frameworks for the decision-making processes.

Dall'Alba (2005), and Dall'Alba and Barnacle (2007) furthered this discussion regarding the importance of teacher education programmes. The authors highlighted the importance of teacher training taking account for not only subject specialisation knowledge but also professional identity and practice. They assert that there is an emphasis on teachers acquiring the content knowledge of curriculum and very little time is spent on the professionalism of teaching. While the authors above focus on the importance of 'professional ways of being' there is a limited amount of focus on classroom management in teacher training. A participant elaborates on being a beginning teacher with little to no training in behaviour management:

You just had to do the best thing you could so we used a lot of token economies and lot of that type of thing to teach children appropriate learning behaviour. That's right. They didn't but yeah when the bribery didn't work then what do you do and when you do the punishment that didn't work either. I mean I had a kid that he'd just run away jump on his horse in the paddock and bolt. So it was different. So the restorative was really is really good and I wish I'd known that then (Mary).

The teaching participants in this study noted that they did not feel equipped to support children with complex and diverse challenges when leaving training institutions. These findings are in tandem with literature that demonstrates there is little to no time spent in training organisations on how to become a culturally competent teacher (Sleeter, 2001). Levy (2016) highlights that this is not limited to teaching and is evident across psychology in Aotearoa NZ. She notes the training institutions continue to operate within the Western theoretical paradigm, teaching psychological interventions through the lens of Western science. According to Dall'Alba (2004), when professionals are supported to understand the importance of both knowledge-based learning and ontological learning frames of mind, that is remaining open and receptive to change, teachers engage in new ways of 'knowing and acting'. As a result of teachers trying out new behaviours and ways of being in the world, teachers begin to make changes to the way they interact with the world. However, as Dall'Alba (2004) asserts, sustaining these changes overtime can be challenging. This was particularly evident in the data collection in Round 1 and Round 3. The teachers

noted in Round 2 that they found making changes ‘stressful’, ‘hard work’ and ‘took a lot of their time’. In Round 3 data collection teachers felt that they needed more strategies to maintain these practices. A juncture between new practice and old practice was continually surfacing for the teachers in the single-cell classrooms. While the teachers in the MLE had made, and were sustaining new practice, a key challenge as identified by the school leaders was to maintain this new way of being post-*Mana ki te Mana* PLD.

Parker Palmer in his book *The Courage to Teach* (1998), discusses the complexities of teaching and the importance of teachers developing a professional identity. He highlights the complexity of teaching due to the nature of it being a human activity; that is, as he asserts, you project your inner state onto the students. Palmer highlights, like Dall’Alba (2005) that teaching is an act of reflection. That is, through engaging in the art of teaching we are faced with ever-increasing experiences of the state of our own being reflected in the behaviour of the children. When the practitioner takes the time to become more conscious of his/her own language, behaviour, beliefs and practices and takes the time to try out new practices, they can not only transform their own state of being but watch it play out in the behaviour of the children reflecting this back to them. In this way, the gap between theory and practice is revealed; that is, the espoused theory and the actual practice is reflected back to the practitioner in the behaviour of the students. When teachers see the impact of their own behaviour and how this impacts on the children they have an opportunity to do things differently.

(c) Social Change The role of Critical pedagogy and Conscientization Praxis

The theory of critical pedagogy is useful in this analysis as it offers a lens in which to understand the process the teachers in this study undertook as part of the *Mana ki te Mana* framework. Duncan-Andrade and Morrell (2008) highlight the opportunity for a critical pedagogical approach to inspire strong identity, achievement and investment in social change initiatives. Throughout the data collection, particularly in Round 2 and Round 3, the teachers spoke about the impact of the PLD on their level of reflection on their own practice. This reflective practice was linked to a more ‘hyperaware’ state of being in terms of thinking more critically about the impact of unconscious negative behaviour they had been using and included thinking deeply about their role as a nurturer, and core educator. That is, the teachers began to think critically about what they are actively asking the children to think, do and be in terms of teaching them how to be citizens of the world. In terms of action for social change, Freire’s (1970) notion of critical consciousness asserts that teaching and learning environments become the catalyst for transformational change through critical reflection and praxis. Based on the research evidence in this study, not all the teachers had reached the third step identified by Duncan-Andrade & Morrell (2008). In some instances, many teachers were still working on identity development and were engaging with the material at a superficial level. While implementation of the *Mana ki te Mana* model had an impact on all teachers to some degree, for many of the participants self-reflective interview data highlighted that these practice changes had not resulted in deep pedagogical or philosophical shifts in theorising. However, this finding is

not uncommon in PLD reform projects, especially given the short period the programme had been running (Sleeter, 1991).

By Round 3 data collection, not all of the teachers were high implementers of the *Mana ki te Mana* framework across the three sites. There were significant personal shifts in the way the teachers viewed behaviour (moving from an authoritative approach to a more restorative) in how they viewed the purpose of schooling ('we are teaching them how to be good human citizens') and in the impact of their own decisions ('I probably didn't handle that situation as well as I could have'). These shifts indicate the potential for critical pedagogical and self-reflective practice taking place through the catalyst of the PLD. These shifts are consistent with what Paulo Freire (1970) notes as the shift toward a critical consciousness. Freire asserts self-reflection begins to cultivate agency when agency is assumed: educators realign beliefs in response to their practice. Freire (1970) asserts that within the current drive of the neoliberal market driven economy teachers find their core business being influenced by outcome driven frameworks where test scores, national standards and performance appraisals dominate their thoughts. Teachers have little time to question deeper insights such as how are schools preparing students to become well rounded citizens, how they are teaching them to make informed decisions, to be reflective, to self-manage their behaviour and emotions and to nurture their passion and creativity as they enter a competitive workforce.

In order to mitigate the challenges that the current Aotearoa NZ education system faces, it is the civic responsibility of educators and educational researchers to teach children strategies to use knowledge to solve complex problems, that the previous generations have passed on to them. Scholars assert that both teachers and students need to become confident to challenge limiting beliefs and practices perpetuating marginalisation (Milne, 2013; Savage et al., 2013). Educating, as Reid (2004) highlights (in this case through the *Mana ki te Mana* PLD model) is about challenging teachers' thinking in ways that promote their own learning – this idea is consistent with what Dall'Alba (2005) calls the Interplay of "openness and resistance" linked to interrupting the 'routine' and continuing to renew practice by engaging in new ways of acting and 'becoming' as part of the evolving professional identity. Teachers in this sense are actively learning to move beyond their own limitations and at the same time are providing the tools for their students so that they too can transform their thinking away from fixed mindsets towards dynamic dispositions.

Section Two: Towards the Future

Theme One: Social and Indigenous psychologies

It is evident that within Aotearoa NZ there is a commitment to reducing the education disparities between Māori and non-Māori educational success. However, scholars agree new theoretical and practical approaches are necessary. A useful approach in this analysis is the framework of "unconscious bias". Blank et al. (2016) point out, while social psychology has been useful, it has not worked to address the deeper psychological conditioning of Western culture. He notes that within Aotearoa NZ the current

approach to redressing equity has been to provide PLD opportunities for Pākehā groups to learn about Māori culture. He notes that cultural competency training does not address the deeper psychological conditioning. In some cases, by focusing on learning about ‘another’s culture’, a separatist approach is further preserved. Blank et al. (2016) asserts that it is not enough to simply learn about another culture. Though the first stage of change requires understanding the ‘difference’ between Western and Māori indigenous world views. The authors suggests the new paradigm needs to build a new language that represents unity and resolution.

Scholars agree Māori performance in Aotearoa NZ schools has been heavily researched over the last decade. However, scholars also argue that there has been a failure to link the historical disparity and the impact of bias (Bishop et al., 2014; Blank et al., 2016). Blank et al. (2016) argue that much work has been done to address socio-economic disadvantage, resources available, cultural training for teachers, but little to no research has been undertaken that targets unconscious bias and student achievement.

Blank et al. (2016) argue that there is a connection between the academic achievement of Māori in Aotearoa NZ schools and implicit or unconscious bias. Unconscious bias theory offers a framework for understanding what Milne (2013) described as the pervasive ‘white stream’, or the racism that is still prevalent within Aotearoa NZ school organisational structure and the wider social society sphere.

The historical relationship between Māori and Pākehā in Aotearoa New Zealand is discussed earlier in this thesis; however, it is important to note that this dynamic has created complex social and political conditions and competing paradigms still prevail (Blank et al., 2016). Blank et al. (2016) asserts that, while social and economic inequalities account for a percentage of Māori marginalisation, a significant factor remains that demonstrates that racial superiority, namely that racism contributes to Māori disadvantage. This, he asserts, is experienced through all sectors of Aotearoa NZ society and includes racial attacks, health, education, as well as extending to the equity in the police and justice system. Justice and policing has received significant public attention of late with recent sentencing statistics demonstrating the disparity between non-Māori and Māori including more severe prison terms/sentences, as well as police having an “unconscious bias” against Māori. The authors put forward the case that racism is a social issue perpetuating Māori disadvantage. They note that research has demonstrated that Pākehā do not believe that they are racist towards Māori. They take this point further and notes that for this reason Pākehā do not have any desire to “partner” (p.12) with Māori as they believe that they are not further perpetuating inequality.

Banaji & Greenwald (2016) and Blank et al. (2016) note that both social psychology (attitudes and stereotypes) and cognitive science have demonstrated the tendency of humans to make associations, assumptions and stereotypes about humans and thus put them into categories including but not limited to ethnicity, religion, economic status, age and gender. Assumptions build behaviours that either promote social togetherness or promote superiority preferences for those in groups who mirror each other. This creates the conditions for those on the inside to reinforce each other and for those on the outside to be

pushed to the margins. Blank et al. (2016, p.13) offers a loose definition of unconscious bias based on three tenets:

- 1) “Automatically or unconsciously classifies a person as a member of a group.
- 2) Applies stereotypes to the others based on their group membership.
- 3) Makes decisions based on those stereotypes”.

The authors draw attention to the correlation between Māori weariness of Pākehā based on the history of colonisation (L. T. Smith, 1999) as well as the negative perceptions entrenched in attitudes towards Māori. The authors put forward the idea that, because Māori have regained some self-determination, Pākehā are driven underground in expressing their beliefs and values towards Māori and are unlikely to recognise their own prejudice or unconscious bias. Further, while Aotearoa NZ has some robust policy in place, including the Treaty of Waitangi and the Māori Education Strategy, research evidence continues to demonstrate the on-going racism that Māori experience. They argue, there are multiple layers relevant to the discussion of racism. However, the challenge lies in creating the space for people to realise their own bias. The aforementioned authors differentiate between the notion of latent bias and unconscious bias. In this, they refer latent bias to people who do not know their own attitudes and behaviours. An example of this is racist behaviour, but not overtly conveyed, e.g can be seen in one’s subtle discourse or body language. Implicit bias, on the other hand, is harder for people to recognise their own behaviours.

(a) Social Psychology

Blank et al. (2016) suggests the new paradigm needs to build a new language that is strength based and solution focused, representing unity and resolution:

“Given the significant amount of research demonstrating how implicit bias has a powerful impact on peoples’ perspectives, exploring bias and latent racism could encourage the development of a new discourse which is more conciliatory and solutions-focused” (p. 15).

As discussed by Blank et al. (2016), social psychology work on ‘unconscious bias’ offers a valid framework for understanding some of the challenges to addressing entrenched practice. However, further critical theoretical research is needed to address hegemonic practices. Levy (2016) argue that kaupapa Māori theory provides one of the potential mechanism to address these concerns through the application of emancipatory social justice and culturally grounded epistemology. She asserts that the future of Aotearoa NZ does not rest on an either/or paradigm but within the dynamic interaction of philosophies and practice that promote unity. Levy (2016) argues that the solutions rest in working together to overcome the challenges all New Zealanders face in the educational disparity of Māori.

Blank et al. (2016) note that the language around issues such as racism, cultural competency and bias needs to be overthrown by a new language, one that ‘reduces denial and defensiveness’ and creates opportunities for people to build cultural empathy. He suggests practitioners talk about their ‘blind spots’ rather than their unconscious racist behaviour; repositioning the whole agenda. He notes, rather than

focusing on difference, rights, and responsibilities as has been the tendency in the past, the future lies in creating opportunities for people to build openness, nurturing relationships and having opportunities to reflect on how their own bias may be affecting their perceptions and behaviours. This argument directly correlates with the findings from this research: through the gentle approach of guiding practitioners through a series of interrelated concepts using strategies to ground the application of knowledge, the participants' perceptions began to shift and their mindsets began to be more dynamic.

Graham Smith (2003) furthers the notion of the importance of psychological consciousness when he describes the revolution of the 1980s as being a cultural revitalisation of Māori moving out of a position of grievance to a position of actively taking a stance to create alternative opportunities for Māori. However, he attributes these shifts to a deeper psychological state; that is, a shift in mind-set from being *done to*, to taking back the power with a proactive stance: creating opportunities *for themselves*. Graham Smith notes that these shifts were a response to moving away from rhetoric of 'de-colonisation' to rhetoric of 'conscientization' and emancipation by putting Māori at the centre. As stated by Graham Smith (2003), "These ways of thinking illustrate a reawakening of the Māori imagination that had been stifled and diminished by colonisation processes" (p. 2). Researchers assert that the future paradigm to address Māori educational inequality should be based on a worldview that seeks to positively acknowledge diversity, to be culturally responsive to uniqueness, to reducing bias, and to actively promoting unity through Māori and non-Māori intercultural relations.

The research findings have drawn attention to the challenges and process of change. They have also drawn attention to the importance of PLD that addresses knowledge, skills and beliefs that are positioned within Māori pedagogy. Adopting a relational and reflective pedagogical approach is central to practitioners understanding the role of language, culture and identity in CRCM practice within the Aotearoa NZ setting. On top of this, it has highlighted the role of context, leadership, and collaboration as part of the change process. Deficit theorising, the role of whānau and the community were touched on as integral to working with Māori. As well as this, the findings have highlighted the importance of the pedagogical practices and the role of language as an enabler to cultural insight. However, a key finding throughout Round 1-Round 3 of the research has been the impact of unconscious bias, espoused practice and the impact this has in teacher practice and, to a larger extent, how these inner workings perpetuate social issues within the schooling environment and across Aotearoa NZ.

Waks (2016) describes organisational and institutional change by highlighting conditioned habits that either breathe life into or take life from:

To summarize, education as a social institution consists of the background ideas, values, norms, and frameworks that motivate and regulate organizations, that breathe life into them and, when they have fallen out of alignment, withdraw life from them. These ideas, values, norms, and frameworks are conditioned by the past and are embedded in present habit. The institution in this

sense is rarely, and then only incompletely, within our field of vision. It comprises the stable, transparent background of organizational life in any historical period (p. 287).

Using the notion of the education environment as a social institution made up of norms, values, beliefs and behaviours it was evident that the teachers in this study were unaware of their unconscious bias in Round 1 data collection. They believed that they were not deficit theorising and were not using negative feedback language. However, the observation data demonstrated that their theories of practice did not match their actual practice. Round 2 and Round 3 data collection demonstrated that teachers had operationalised the core principles of *Mana ki te Mana* and had begun to implement CRCM strategies. However, they had internalised the change process and were not consciously aware of how far they had shifted in their theorising and practices. The content of the PLD had been ‘normed’ in the individual teachers and school leaders’ rhetoric. These experiences did not happen instantaneously and required significant time, effort and commitment on behalf of the school leaders and teachers to ensure that the school wide institutional and instructional shifts were mirroring and supporting the personal change of the individual teachers (Bishop et al., 2003).

Fullan (2001) described educational reform and change as involving state, system, school and personal change. That is the institution, organisation and people must all move through layers of change and the degree to which this change occurs in harmony with each other has a profound impact on the degree of personal shifts in practice. Furthermore, change is often described as being “messy”, it is often located within a great paradox; that is, change involves both “great rapidity and non-linearity” as well as opportunity for “creative breakthroughs”. Fullan (2001) argues that change involves “implementation dips” where performance and confidence plummets as innovation continually asks more of a person and that this implementation dip is part of the change. Fullan argues that while recipe like tick lists continue to be sought after in change processes this approach is not conducive to context based change. He goes on to say that when change initiatives involve learning in context, change can become customised to the environment, it becomes social, and develops leadership. That is through applying a context based approach, understanding the cycles of change and fostering a mind-set of change leadership the potential to change the individual and the context is dramatically increased.

In the next section, a conceptual framework that demonstrates the individual learning and change process from this study is presented. This framework emerged as a result of both the participants’ reflections throughout this study, as part of kaupapa Māori theory, and transformative learning. The results from the research are then discussed in relation to the practice based framework demonstrating the individual change process.

Theme Two: Moving from theory to practice

The key variables in the process of the teaching participants' process of integrating new knowledge and practices was a process of transformation where they were engaged in both epistemological and ontological change. This included:

- Understanding of self. That is, theories and beliefs in relation to teaching and learning.
- Willingness to confront assumptions and to challenge status quo teacher practice and normed 'behaviours'.
- Understanding 'professional ways of being' and interacting including discourse and collaboration.
- Building environments where change is embraced and trust is cultivated amongst colleagues supporting each other to try out professional ways of being and doing in relation to the PLD focus.

In light of the findings, the model below draws from the work of Sergiovanni (2005) and Freire (1970), and reflects the unique context of Aotearoa NZ. It presents a conceptual framework for the model of change and key indicators. Sergiovanni (2005) describes this process as the “mindscape we bring to practice” as we “examine them in light of what we want to do, and change them” (p. 122). As Sergiovanni asserts, “Change begins with us—with our heart, head, and hands that drive our leadership practice” (p. 122). The findings from the study will be discussed with reference to the repositioning of the theoretical model below as illustrated in the framework – *Te Ao Mārama (the pathway to light)*

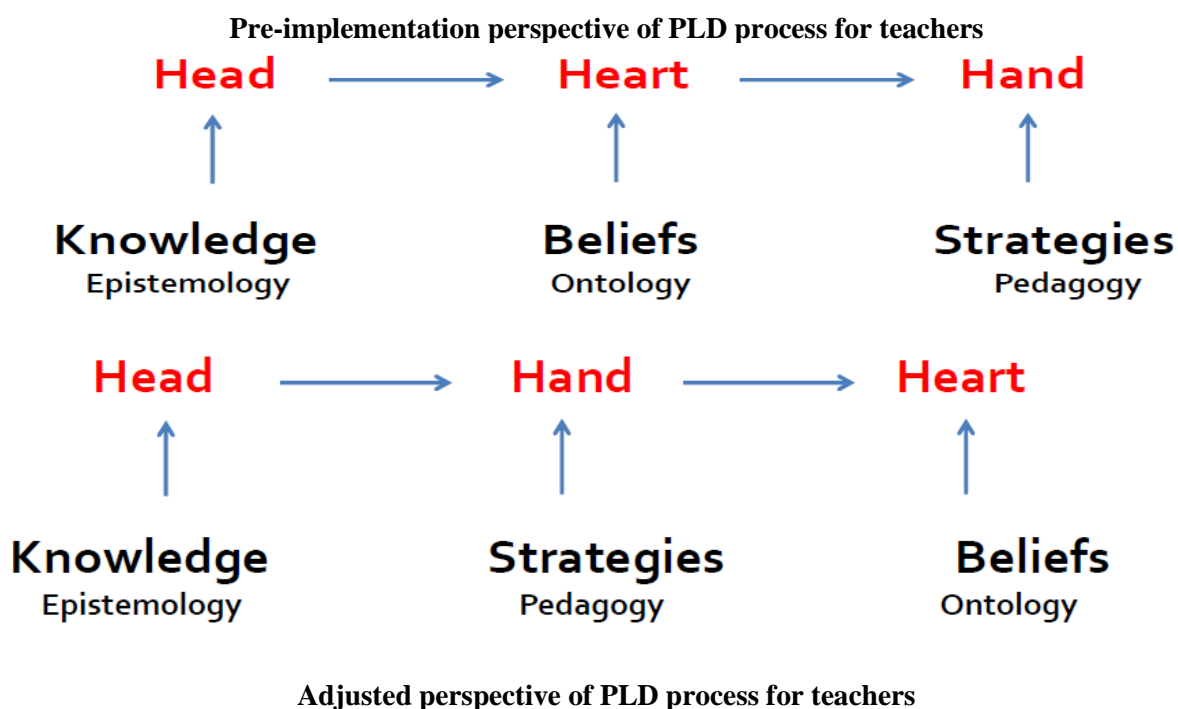


Figure 8-2: Te Ao Mārama

This model repositions the traditional approach to reflective practice, as evidenced in this study, and reflects the traditional Māori worldview (Macfarlane, 2012). Fullan comments on Dewey's view that "it is not that we learn by doing but that we learn by *thinking* about what we are doing" (2006, p. 10). He notes the importance of thinking about action and he goes on to quote Mintzberg (2004) who argues that "we need programmes designed to educate practicing managers in context; [such leadership] has to be learned, not just by doing it but by being able to gain conceptual insight while doing it" (p. 10). Further, Fullan argues that, "behaviour changes to a certain extent before beliefs" (2006, p. 10). In alignment with Fullan's views, traditional ways of viewing the threefold connection of the *heart, head and hand* are repositioned in the model above. That is rather than prescribing to the body of knowledge that advocates that the heart changes through reflective practice and therefore practitioners alter their teaching practices based on this knowledge. The model above highlights that in this study and as Fullan (2006) asserts, shifts in practice take place due to shifts in knowledge and strategies. That is, the knowledge (mātauranga) that informs what we know is represented visually as the 'head'; the ways (tikanga) that things should be done or the strategies to implement changes is the 'hand' and the philosophy (kaupapa) of understanding why we should do something is represented as the 'heart'. Essentially this repositioning based on the findings in this study highlight that it is through strategies and practice based skills that practitioners can apply to their setting with support from theories of change that practice shifts and hearts and minds change in alignment with the reform agenda.

The connection between the three 'bodies', that is, the role of the head, the heart and hand is not a linear process. Practitioners do not simply learn knowledge, change their beliefs and implement this in their practice. Instead, change is often recursive, iterative and messy. Further as evidenced in the literature, change in beliefs often precedes changes in practice (Fullan, 2007). That is, teachers' hearts and minds in this study did not shift until they witnessed positive changes in students' behaviour as a result of changes in their practices and in deepening their connection to the theory in use and theory in action. Using the metaphor of the head, heart and hand to characterise the types of change indicators are discussed in more detail in the next chapter.

Based on the findings from this research, the model is built within the practice based framework of critical pedagogy, Conscientization, kaupapa Māori theory and sociocultural consciousness (Macfarlane et al., 2015). Using a framework such as *Te Ao Mārama* can guide practitioners working to support teachers to integrate new practice by understanding the change process and types of change indicators considering these findings. Understanding the indicators of change, milestones, positive and negative shifts benefits teachers and implementers differently as they seek to observe the long term adaptive shifts in their behaviour on their teaching practice.

The *Te Ao Mārama* model depicts the importance of cyclic learning – it shows how these three concepts can be repositioned to support teacher change process in PLD reforms. As well as this, they broaden the

three conceptualisations of the head, heart and hand to encompass Māori worldviews and Māori cultural evidences.

The interchangeable elements within the model will now be discussed.

(a) Epistemology (the Head): One's knowledge and awareness

Epistemology (theories of knowledge and theories of being) make up the foundational lens that a person brings to a situation; that is perception is based on personal history, experience, knowledge, values, beliefs, assumptions and bias. This includes the professional and personal self. Learning dispositions, mind-sets, and ways of seeing the world are made up of complex and interrelated life experiences that influence ones' way of seeing and interacting with the world. This is the personal lens that each practitioner brings to the teaching and learning context.

All participants in these three case study schools brought with them a diverse worldview, diverse experiences, knowledge, and learning dispositions. These differences emerged in the data through the shifts in their classroom practice and to a larger and lesser extent shifts in their personal and professional selves that is their personal change journey. For example, Nikita noted that, in Round 1 data collection, she had fixed beliefs about teaching and learning and that she was not going to change as this was part of her personality. However, by Round 3 data collection she acknowledged that she had changed dramatically in the way that she now understood and managed behaviour. She noted that she had witnessed the change in herself as she had seen the positive shift in her practice. Sara was very aware of her deep-seated sense of 'fairness' and her belief 'that everyone should be treated the same', through the PLD these beliefs had been challenged and she had enjoying watching the shifts in her thinking. Liv revealed that she had perceived her own practice to be very positive and warm and had no idea of the negative impact her sarcasm was having, she had experienced a period of dissonance in her professional identity where she was confronted with dissonance about her perceived sense of professional identity and her actual practice. Tanya noted that she did not believe in external rewards and was not intending on implementing whole-class reward systems as they did not align with her personal teaching philosophy, however through desperation she had tried it out and had witnessed the positive influence on the children and this had shifted her belief about classroom management and the role of extrinsic motivation for some children.

The role of knowledge and theories of knowledge is intimately tied to what Sergiovanni implies is the role of the head in teaching. The head represents the cognitive theoretical positioning of the unique person, the personal history, experience, knowledge, values, beliefs, assumptions and biases that inform a practitioner's approach to teaching and learning. When practitioners begin to recognise the role of both personal and professional knowledge underpinning practice they have an opportunity to broaden the theoretical paradigms that underpin their practice. When the practitioners open themselves up to new ways of thinking about child development and behaviour management, particularly from an indigenous lens with

the use of CRCM strategies they can try out new ways of 'being' which in turn have an effect on their theoretical positioning.

(b) Pedagogy (the Hand): What is valued in teaching and learning

If we give something to someone that isn't important to them they are not going to see value in it. Relationships are driven by value – when you start conflicting and compromising people's values they will want to remove themselves from the relationship with you. In this case, when the teacher steps on the mana of the student they are stepping on what is of value to them: it could be keeping good faith with their peers or being recognised as a leader. When teachers begin to understand, what is important to students they are able to create value in the teaching and learning environment. Conversely when teachers understand what drives their own values, that is, what value they place on conformity or on completion of a task rather than on innovation of an idea, they will understand how to interrupt unconscious values from dictating how they respond to behaviour that is not in alignment with what they believe and value. It shifts a person to one way of seeing and being in the world and creates opportunities for practitioners to recognise multiple perspectives and worldviews all having value.

Engaging in CRCM practices within the *Mana ki te Mana* framework refers to trying out new ways of both teaching new skills to children (emotional literacy, collectively and care) and of managing challenging behaviours (implementing restorative strategies, whole class rewards). It was through discovering that practice is aligned with beliefs, values and assumptions, and trying out new ways to manage challenging situations that resulted in students responding differently to teachers. This resulted in teachers discovering new practices that supported different values. This stage in the learning cycle was captured in Round 2 data collection, which was peppered with uncertainty where teachers experienced dissonance between their espoused theory with their actual practice and was marked by perceived increases in student behaviour. This data collection represented the 'dip' in implementation where innovation exceeded staff capability. Fullan notes that this experience is called the "implementation dip" (Fullan, 2001, p. 6.). The implementation dip can be observed in confidence and performance as one encounters an innovation that requires new knowledge, skills or behaviours. Many of the participants found this process confronting. During Round 2 data collection school leaders also noted challenges in the increase in overt challenging student behaviour and referred to this process as a natural part of the 'dip' in implementation. However, the connection was not made by the school leaders or teachers that the 'dip' and other negative shifts was an **indicator of change** instead it was seen as part of a 'process' in a larger goal.

The role of values is intimately tied to what Sergiovanni implies is the role of the hand in teaching. It represents the craftsmanship of teaching, the practice, skills and strategies that are applied in the classroom and the decisions around their timing, use and structure. Further, Eisner (1994, as cited in Sergiovanni, 2015) notes that teaching is an art and teachers who master their craftsmanship are being guided by values

that are both educational and personal. These values guide their creative approach to their craft. By valuing different cultural approaches to CRCM, the teachers could recognise the benefits of valuing all cultures.

(c) Ontology (The heart): Strategies that work will change beliefs

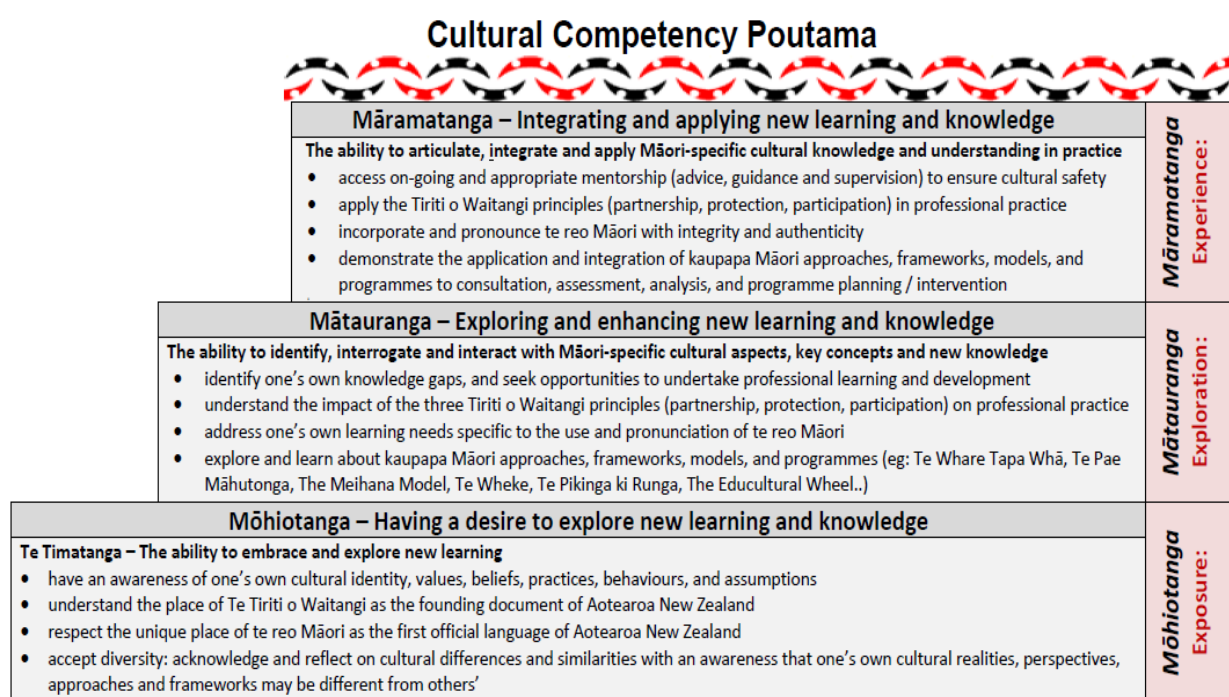
An interesting finding from this study is that the teachers were not cognisant of their own values (what they deemed was important in the teaching and learning interaction) and beliefs (preconceived notions about right and wrong). It wasn't until they implemented new practice that their beliefs and values about children's behaviour began to change. As Fullan (1985) stated, "In many cases, changes in behaviour precede rather than follow changes in belief" (as cited in Fullan & Hargreaves, 1992, p. 24) their sense of self grows as their changing perspectives mirror their practice. They observe positive shifts as a result of different perspectives in relation to *who* they are and *why* they are working in the field that they are. That is, for the practitioners' beliefs to change they must be given the strategies to implement new practices (values). When they see strategies in action and see that they are effective, they experience shifts in their ontology and in their hearts. The role of beliefs is intimately tied to what Sergiovanni (2005) infers is "the role of the heart" in leaders.

Sergiovanni (2005) argues that "Change begins with us—with our heart (beliefs), head (knowledge, values), and hands (skills, practices) that drive our leadership practice" (p. 122). However, based on the findings in this study the participants indicated that the threefold relationship between the head, heart and the hand is repositioned (as demonstrated in the model above) to highlight that teachers need to have the theories (head) to understand different ways of approaching teaching and learning. However, they also need the strategies (hand) to put into practice, before their hearts change and they recognise the difference a change in theorising and practice brings to the classroom, the children and their role as teacher/educators. While the final evaluation of the PB4L in Aotearoa NZ indicated that the school leaders in their study (Boyd & Felgate, 2015) had changed their beliefs at the outset of beginning the internationally recognised programme, the findings in this study indicate that, when practitioners are engaging in an indigenous PLD CRCM behaviour intervention, one where indigenous values are repositioned as the norm, teachers need to observe the changes in their practice before entrenched deficit theorising, unconscious bias and preconceived notions about teaching and learning shift.

Theme Three: Change process

Some of the participants across the three case study schools had witnessed shifts in their theoretical perspectives based on the PLD. Those who had not self-reflected on observed shifts in their beliefs had witnessed shifts in their classroom practices (increased self-efficacy in implementing new classroom management practices, understanding indigenous behaviour theory and of the role of their own practice). Like Lamont (2012) found in her study, those who did not observe shifts in their 'being'; that is, their sense of self remained unchanged at an inner core (ontological) level despite changes in practice.

In terms of the change process – new knowledge is continued to be sought which informs changes in practice within individuals. However, if the process of change is only within the practice realm and does not impact on teachers’ Conscientization (transformative views of the world), then their sense of self, personal beliefs/values and sociocultural views of behaviour remain unchanged. Whereas when teachers engage in the process of Conscientization (that is, transformative practice), their personal and professional selves are changed, their values shift as a result of these changes and they recognise the deeper practice of their work. Sonja Macfarlane’s (2012. p. 212) “*He Poutama Whakamana: A framework to guide cultural competency*” (below), offers a visual representation of the knowledge, skills and practices inherent in practitioners change processes as they become more confident and competent implementing CR practice in the educational setting.



©Macfarlane, S. (2011). *Cultural competency and professional practice: He Poutama*. Unpublished paper. Christchurch: University of Canterbury.

Figure 8-3: He Poutama Whakamana: A Framework to Guide Cultural Competency

(Macfarlane, 2012)

Macfarlane’s (2012) *He Poutama Whakamana* model illustrates what it means to begin the journey towards achieving cultural competency. Step One (mōhiotanga) represents the open hearts and minds of the practitioner coupled with their interest in learning. As Macfarlane asserts, this bold first step asks that educators embody the concept of rangatiratanga (leadership) as part of their journey towards cultural learning. Step Two (mātauranga) involves actively exploring and building on new knowledge and learning. It is a space where practitioners begin to identify themselves as learners and actively seek occasions to learn new knowledge and skills. Step Three represents a process of enlightenment (māramatanga) where professionals begin to integrate new theories, knowledge and skills into their daily routine, rituals and practices. At step three there is rapid increase in efficacy, expertise and engagement in culturally

responsive practices including, resources, literature, and personal practices. Ultimately, they draw from and apply kaupapa Māori models and frameworks to support their practice.

As the findings from this research demonstrated, while the schools, leaders and teachers had made significant shifts in their philosophical and ontological orientation, as a collective across each kura they had not yet reached the stage of being fully realised practitioners. They were not yet connecting the knowledge (Māori pedagogy) and tikanga (way of being in the classroom) with the philosophy (beliefs about *Mana ki te Mana*). The findings indicated that when the teachers were not given enough strategies - that is, if they were not shown how to integrate Māori pedagogy into their practice (tikanga), they would revert back to the pedagogies that they felt more comfortable using. For instance, when Gina experienced on going struggles with individual children she felt like the ‘taniwha’ and held the belief that the PLD did not work at the “coal face”. Despite integrating some new CRCM practices into her classroom when behaviour escalated, she would revert to old practices when faced with challenging circumstances. Gina was experiencing a lack of confidence in the PLD and an unwillingness to continue using the new strategies. Gina was experiencing at times dissonance between new ways of being and conditioned practices.

The participants in this study noted that they either noticed changes in their practice due to the whole school change process (theories about behaviour and learning) or, they noted transformative practice within their professional teaching identity. That is, they had shifted in their beliefs, values and practices in alignment with what they previously held as theories of practice and theories of knowledge. However, the findings indicate that the power of context through the learning organisation and the collaborative practices of colleague’s change can be accelerated. Not only does individual practice change but entire school cultures can shift and change.

Chapter Summary

The findings from the research study have been discussed in this chapter in light of the research literature, highlighting the ways in which the *Mana ki te Mana* PLD impacted on teacher practice and the ways in which teacher change was experienced. It has drawn attention to the role of the head, hand and heart in supporting teachers to reposition their professional and personal beliefs about teaching and learning, beliefs and pedagogies that are in alignment with indigenous world views. The findings indicate that change occurs when there is significant collaboration across staff as collegiality increases the degree to which teachers feel safe to expose vulnerabilities in underlying beliefs, values and practices while acknowledging the dissonance between espoused theory and actual practice as part of the change process. It has highlighted the importance of teachers working together to acquire new pedagogical knowledge *and* having strategies to implement practices as part of supporting leaps in consciousness.

The changes that the participants experienced varied across individuals and across the three school sites. For some of the participants, the PLD resulted in shifts in practice, for others deeper pedagogical and

transformative shifts occurred in their personal and professional selves and these changes were supported by whole of school shifts that were sustained over time. When there were no whole-school shifts or teaching staff were not collaborating to achieve shared goals, individual shifts in practice were limited. Conversely when shifts in whole-school organisational and pedagogical contexts occurred, participants internalised changes and new practice became ‘normed’; that is, change was not attributed as a result of the PLD, instead practitioners were owning practice as ‘the way we do things around here’. Where ownership of new practice had become internalised into practitioner beliefs and practices, collective ownership and collective systems and ways of working were sustained over time. This finding is consistent with what Fullan and Stiegelbauer (1991) who assert the process of ‘ownership’ in school reform, they note that when large numbers of people begin to own new initiatives of change, it is “tantamount to real change” (p. 25). Conversely, where staff felt they needed further support and that they were not confident in managing CRCM, sustained change was at risk of returning to default practice.

This study indicates that changes in practice precede changes in belief. Further, PLD that addresses both epistemology and ontology is more likely to experience shifts in individual and collective practice when the school leadership team embraces the change by adopting a culture that supports collegiality, trusting environments, coaching, mentoring and on-going dialogue.

Chapter nine reports on the research findings, puts forward the final conclusions and introduces a final practice based model based on the evidence produced in this study.

CHAPTER NINE: CONCLUSION

Introduction

This is the final chapter in this thesis, it describes the conclusions, implications and limitations of the research. Building on the extant literature, a framework for practice is put forward. The framework, presented below, draws on - and is representative of - the extant literature, the findings from the study, and individual change models of practice (head, heart, hand) that were described in the previous chapter.

Practice-based Framework

The research findings support the contention that individual awareness and self-reflective practice supports collegiality and promotes creative, innovative solutions to new and challenging situations. The creativity of teaching is re-examined as a site of discovery for both the students and the teacher, where education liberates minds and builds strategies to engage in a world that is reflective of indigenous global, ecological mind-sets.

This chapter presents *Te Manu Tū Kē* (the bird that stands); a practice-based framework that builds on the *Te Ao Mārama* model presented in chapter 8. *Te Manu Tū Kē* refers to the strength of the practitioner when he/she is grounded in his head, heart and hand and is surrounded by a strong and supportive leadership team, school environment and is engaging in collegial critically reflective practice. The practitioner is grounded to stand strong, tall and proud in his/her beliefs, philosophy, and practices. The *Te Manu Tū Kē* framework supports the continuous learning cycles that an individual undergoes in order to reach a level of awareness; one where shifts in practice become conscious (self-awareness), leading to alignment, deepened pedagogical and socio-political understanding of teaching for equity where practitioners acquire a 'critically conscious' teaching and learning practice. The genesis of this practice-based framework emerged by way of a synthesis of the study findings, and current literature against a backdrop of how professional development for teachers can be supported. In particular, the findings focused on investigating the indicators of change when teachers are engaged in *Mana ki te Mana* PLD as discussed in chapters 7 and 8. The repositioning of the three inter-related aspects (**values, practices and beliefs**), identified in the previous chapter as *Te Ao Mārama* (the pathway to light), is intended to reflect their connection to the **head, the hand and the heart** (Prochnow et al., 2011), as well as to the three interrelated aspects of the individual shifts of the self, practice and the wider context. The *Te Manu Tū Kē* framework emerged as a practice-based tool for education practitioners to refer to, when embarking on PLD; one that addresses both the 'what' and the 'how' of teaching and learning (Truebridge, 2014). The framework is intended to support education practitioners to understand and utilise collaborative pathways to effect change, and to actively co-create learning environments that are reflective of sociocultural and critical sites for liberating education (Freire, 1970).

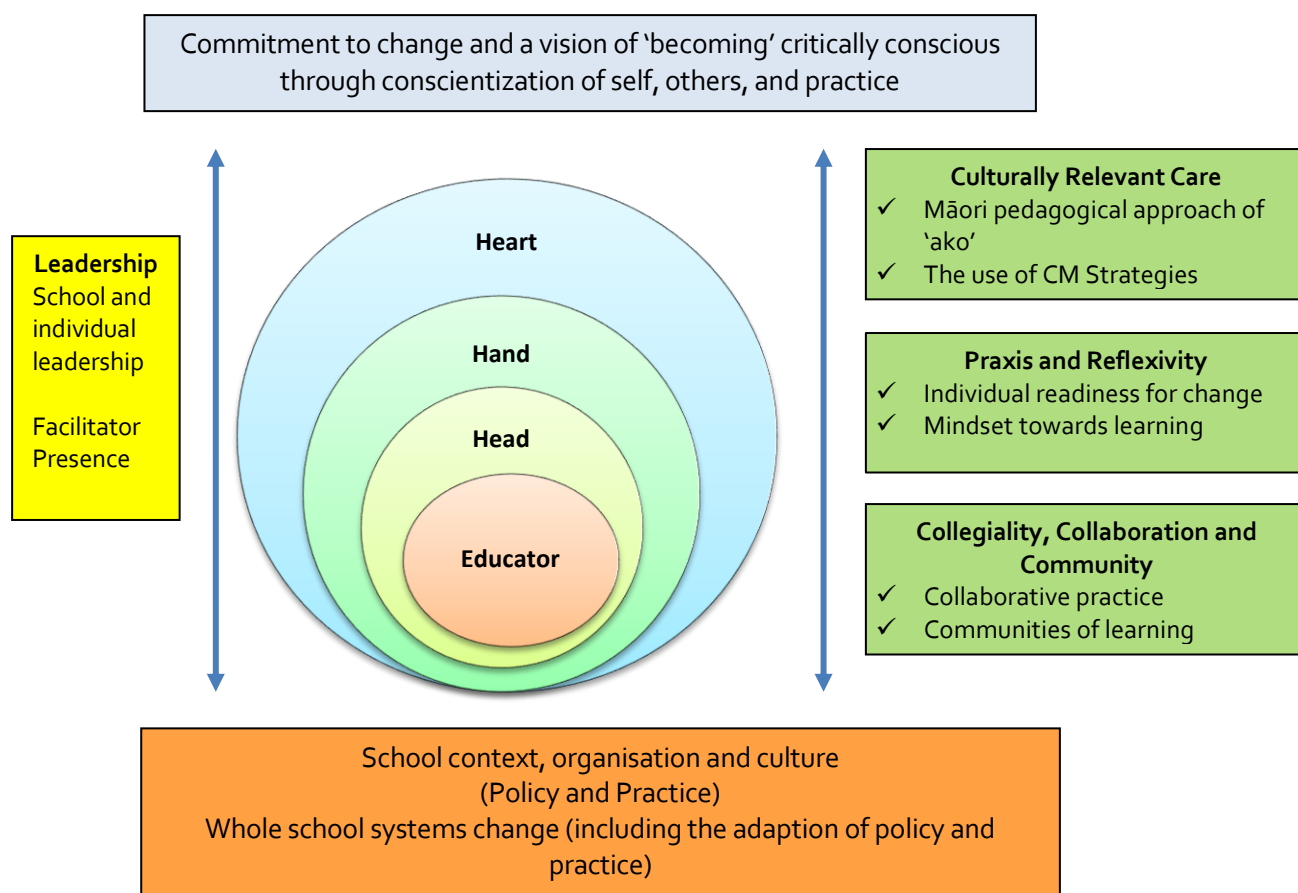


Figure 9-1: Te Manu Tū Kē: The Bird That Stands

A practice based framework

The variables intertwined within the *Te Manu Tū Kē*: The bird that stands framework are described below.

Leadership

This study demonstrates the importance of leadership in maintaining a vision for the whole school change reform, ensuring the phases of change are factored into the overall strategic vision, remaining open, adaptive and flexible as the change process mirrors the unique context. Staff are supported to engage collegially, and are made to feel safe to engage in vulnerable processes without risking humiliation. Leadership embraces diversity and nurtures personal dispositions and mindsets to acquire skills, knowledge and reflective critique to move at the same pace as the change process. Leaders are engaged in the learning material as part of actively supporting their own professional change process. Leadership activities are on the left of the model as this study sought to understand the impact on the school leaders' perception of the teachers. However, the study focus is primarily on indicators of change in teachers. Some benefit may come out of research focused on leadership impact on teacher change (e.g. better understanding of the impact of leadership style on supporting teachers to acquire CRCM and restorative practice shifts would be beneficial).

The teacher participants in this study argued for the impact of hands-on leadership that supported the whole school systems to shift in response to the changes in theorising and that remained grounded in the context of the school. That is, the participants noted the importance of feeling ‘supported’ and coached to implement changes in their practice.

Culturally Relevant Care – Māori Pedagogical Approach of ‘Ako’

Teachers who exemplified high implementation levels of *Mana ki te Mana* focused on not just ‘imparting’ or recalling new knowledge but of ‘showing’ and applying the theory to practice. They took the time to reflect on their own practice to understand in what ways they can demonstrate culturally relevant pedagogy within a relationship based framework. Individual mindsets, dispositions and shifts were more prevalent in teaching staff who understood the core tenants of the *Mana ki te Mana* framework; that is, they understood the mana of the student must connect with the mana of the teacher. The student must perceive the level of care as being genuine and begin to internalise high expectations for him/herself through his/her actions. The teacher participants in this study all attempted to apply the *Mana ki te Mana* principles in their practice. However, there were varying degrees that they were able to translate the theory into the practice and largely rested on teachers’ willingness to engage in practices that demonstrated indicators of change.

The *Te Manu Tū Kē*: (The bird that stands) framework reflects this finding by demonstrating on the axis of change the key indicator and that teacher pedagogical shifts are exemplified in the culturally relevant care. *Te Manu Tū Kē* effectively situates the educator at the centre; the nexus of the interrelated aspects of the head, hand and heart, which collectively represent the learning journey that practitioners embark on when encountering whole-school change. Individuals’ predispositions, experience, personality, zone of proximal development, attitude and skill-sets all impact on the approach to integrating PLD into practice. However, by being aware of ones mindset and through regular feedback on ones strengths and weaknesses, teachers can be supported to move through challenges and increase the rapidity of the change process.

Praxis and Reflexivity

The need for strategies in assisting teachers to learn new ways of organising their classroom, promoting student engagement and managing challenging behaviour are an important finding from this study. In particular, the teachers reported needing strategies that were tangible, could be implemented immediately, and promoted support to develop emotional literacy and self-regulation in the classroom. They also noted needing support to develop a professional environment where peer-coaching, reflection, collaboration, and research into best practice was readily available. This includes the use of the warm demander (Bondy et al., 2012), culturally responsive teaching (Ladson-Billings, 1992), the use of care in relationships (Noddings, 1992), as well as specific classroom management strategies (Weinstein et al., 2004), teaching techniques (Bondy et al., 2007; Macfarlane, 2004) and includes building a culture of care and respect (Cavanagh et al., 2017). The use of CRCM strategies varied across the teaching participants and was intimately connected to

the individual mindset, disposition and personality, along with ones readiness for change, perceived community of learning support and whole school leadership.

The study highlights the importance of nurturing a community of care, building a strong Māori pedagogical approach of ‘ako’, the use of te reo Māori and CRCM strategies. Based on the findings from this study, the use of language and, in particular, learning te reo Māori builds team morale, increases commitment for change, supports individual and collective resourcefulness and is nurtured by applying within school mentoring and peer coaching. Te reo Māori became a binding agent that brought people together, created shared goals and ignited personal decision making to learn more about the culture and language. There was a continuum of uptake in the use of te reo Māori across the schools. It served as a unified bonding agent that promoted self-discovery, vulnerability, coaching and depth of connection to te ao Māori.

Collegiality, Collaboration & Community Interaction

‘Collegiality’, ‘Collaboration’ and ‘Community interaction’ all emerged as indicators of change in this study. Schools that had strong collegial, collaborative and community interactions were able to remain adaptive and flexible in the changing sociocultural environment, and were able to embrace personal changes to practice within a perceived community of care. For those teachers who were working in isolation, or were experiencing fractured relationships amongst staff members collegiality and collaboration were limited and therein change reflected this. ‘Collaborative practice’ and ‘communities of learning’ emerged as strong indicators of the ability of staff to embrace change, such as mentoring other teachers, increasing feedback and creating strong positivity for shifts in practice and rapidly adopting change principles.

Teacher Mindset and Professional Identities

A disposition towards social justice in teaching (Bishop et al., 2014; Savage et al., 2013) is necessary for teachers to embrace CRCM practices, to transform deficit theorising, and to assume an agentic positioning. Teachers weave both indigenous behaviour management approaches into their epistemology and ontology as part of their commitment to teaching in ways that model and respect the values, beliefs, and culture of students by repositioning particular values that reflect indigenous knowledge- namely, by nurturing professional identities (Palmer, 1998), a call to heal (Kirkland, 2016) as part of the education debut (Ladson-Billings, 2009), and viewing education for liberation (Freire, 1970). The findings in this study indicate that by teachers assuming professional identities that are premised on social justice and equity based value positions, they locate themselves as agentic (teaching students information, practical skills and supporting them to develop dynamic mindsets that will equip them to build positive identities as learners and human beings).

Impact of Indigenous PLD

This study investigated the impact of an indigenous PLD on teacher beliefs, values and classroom practices within the context of Aotearoa NZ. The goal of the study was not to prove justification of *Mana ki te Mana* as an effective or valid approach to supporting teachers to become CRCMs. Rather, the study sought to better understand the impact of an indigenous PLD intervention on teacher beliefs and classroom practices by looking at the indicators of change – that is, the *ways* teachers shift or not their attitudes and behaviours when receiving PLD intervention in the context of a whole-school reform project. Understanding the significance of the different contexts was identified through the findings as an unexpected but important feature of this research. The extant literature provides adequate evidence to support the validity of a *Mana ki te Mana* PLD (Bishop et al., 2007, 2009; Macfarlane, 2004; Macfarlane, 2009, 2012).

Whole School Indicators for Change

The study found that there were several indicators of change that contributed to the uptake of the PLD and the degree to which teacher practice shifted to become more reflective of indigenous pedagogy, these are:

- te reo Māori
- collaborative practice
- communities of learning
- the use of CM Strategies
- facilitator presence
- school and individual leadership
- individual readiness for change
- whole-school systems change including adaptation of policy and practice
- programme lead in time

The impact of context was significant in this study, in particular facilitator presence, school and individual leadership, whole school systems change including adaptation of policy and practice and programme lead in time were variables that emerged as key indicators that either positively or negatively impacted the whole school change reform. The findings from this study highlighted that the school organisational context (policy and practice) is a vital foundation to creating the necessary structure for individuals and teams to implement new practice. Care in cultivating school readiness reflected in the environmental/ecological setting is essential in creating an atmosphere that allowed practitioners to become vulnerable and to address unconscious practices. The findings demonstrated that the school leader sets the tone of the school and creates the whole school vision of the school culture by not only ensuring the institutional level of change mirrors the personal and practice changes but remains steadfast in his/her commitment to engaging in the learning process.

Results

The results from this study demonstrated that for the three case study schools the PLD framework *Mana ki te Mana* as described in the literature review had a positive effect on individual and collaborative teacher knowledge, and perceptions. In some cases a positive shift in individual teacher practice, classroom culture, teacher-student relationships, and home-school partnerships were noted. While the degree of implementation differed in each context, the teachers who participated in this study marked that they had developed new strategies and had witnessed positive shifts in student behaviour.

This study did not seek to produce evidence of improved teacher performance or practice; nor did it seek to provide evidence of improvements in student outcome data. Instead, the focus was on understanding the **indicators for change** based on the perspectives and experiences of the stakeholders, and their understanding of the impact of the PLD on their beliefs, values and classroom practices.

Limitations

This study did not assess the validity of *Mana ki te Mana* as an effective approach to supporting teachers to shift in their beliefs, values and practices. The actual hypothesis driving the research was underpinned by the assumption that *Mana ki te Mana* is an approach authored and endorsed by Māori to support teachers to critically reflect on their beliefs and to begin to shift their practice. Ultimately, the focus of the study was to understand and describe shifts (or not) in teacher practice in response to PLD.

The findings and conclusions made in this study utilise the *Mana ki te Mana* framework as a reference point to develop **indicators of change**. Indicators of change are; criteria frameworks that operationalised identifiers for shifts in practice. The indicators for change are based on the feedback from the teacher participants at three rounds of data collection. This study utilised qualitative data analysis methods and therefore relied on the self-reporting of the teachers' perceptions and experiences and may not be representative of the teaching collective as a whole. The author acknowledges that a quantitative approach as an alternative complementary methodology would be useful to study the underlying indicators for change. However, this research was based on the premise of kaupapa Māori research methodology and did not seek to position the research within a Western lens. Future research might use quantitative methods alongside kaupapa Māori theory to understand better the relationships and contexts of the indicators of change identified in this study.

It is noted that there may be some limitations specific to the transferability of the study to the wider sector given that the findings are based on a sample of 17 teachers and 7 school leaders who engaged in the *Huakina Mai* PLD across three school sites. The group of participants is not a representative sample of teacher educators, however key findings and perspectives expressed by the participants may indeed be commonly held and therefore generalisable across the sector.

Implications

This study demonstrates that while there is an emerging body of literature surrounding the importance of culturally responsive pedagogy, restorative practices and culturally responsive classroom management (CRCM), there is little evidence of the impact of PLD that focuses on supporting teachers to become confident culturally responsive classroom managers. Understanding more about the sustainability of positive school-wide change over time, as well as the impact(s) of organisational change and sustainability needs further exploration. There is even less research investigating indigenous Māori PLD approaches to implementing CRCM and restorative practice within Aotearoa NZ. The findings from this study suggest that there is scope for more research that explores the impact of context and the change process for teachers undertaking PLD that addresses unconscious bias, espoused and actual practice and the support required for individuals and collectives to shift to include indigenous theorising in their beliefs, values and practices. The limitations include the small sample size, and the arbitrary time limit on the research design (e.g., a multi-year longitudinal design would have supported data collection regarding the persistence of changes in teaching practice and identity). There is a need to look at the connection between shifts in practice and student outcomes and to understand which practice strategies are effective in supporting teachers to acquire skills that assist them to engage in critically reflective processes that enable transformative shifts in beliefs and values. Further, there is a need to address the impact of PLD on student achievement and behaviour outcomes.

The validity of the evidence used for asserting the degree of improvements in practice is important. There is a necessity to examine the connection between CRCM, indigenous specific (kaupapa Māori) PLD on teacher educator practice and the impact on school culture and student outcomes. The current means of measuring the effectiveness of culturally responsive pedagogy on teacher practice have been limited to qualitative studies with limited correlation to quantitative student outcome data. Understanding shifts in teacher practice based on qualitative data supports rich description but there remains limited evidence connecting teacher PLD on CRP and student outcome data.

Further, the findings from this study emphasised the significance of initial teacher education programmes teaching behaviour theory and behaviour management. This study also demonstrated the need for teacher education programmes to address CRCM strategies to support teachers entering into mainstream classrooms in Aotearoa NZ.

The findings from this study highlighted the process and indicators of change, the role of collegiality and the importance of organisational leadership in relation to shifting policy and practice at the school and community-wide levels. The findings highlight the need for longitudinal research that investigates the impact of indigenous professional learning and development initiatives on teacher practice. Further research is needed to investigate the impact of individual teacher change and how this can contribute to

whole school improvement on student learning and behaviour outcomes. This study also encourages further research into understanding how teacher practice improves student outcomes.

Chapter Summary

This chapter has presented the research study findings, and has proposed a kaupapa Māori practice-based framework (*Te Manu Tū Kē*) derived from the literature and grounded theory analysis of the data. The practice-based framework presented models that are reflective of traditional Māori ways of understanding learning, e.g., the interconnectedness of teaching and learning (ako); centrality of relationships, of te ao mārama (the connectedness of the heart, the head and the hand) and to traditional ways of understanding the world, e.g., the interconnected between self and other working together coherently (kotahitanga). Within Aotearoa NZ traditional Māori culture enlightens practice in the contemporary world. Exemplary Māori culturally responsive models, and PLD relational pedagogies grounded in te ao Māori include the *Te Kotahitanga* PLD (Bishop et al., 2007, 2009), the *Educultural Wheel* (Macfarlane, 2004) and *Te Pikinga ki Runga* (Macfarlane, 2009) – all of which contribute to positive interventions with the intention of increasing Māori students' educational success. As Macfarlane and Margrain (2011) argue, these outcomes are not only beneficial for Māori, but accrue positive gains for **all** students.

The *Te Manu Tū Kē* framework – as a practice-base framework – represents the interconnectedness of the indicators of change and their relationship to shifts in thinking, theorising and practice in both individuals and schools as sites of learning within this study. The embedded nature of the eco-system depicted in the *Te Manu Tū Kē* framework demonstrates the holistic nature of this change process. In tandem with Macfarlane and Margrain (2011), the framework supports the reality that by applying traditional perspectives one can 'reconfigure' the role of the leader as one who not only navigates the steering and direction of the school, but who also cares for the wellbeing of staff. Remaining adaptive and flexible - while trying out new ways of 'becoming' in a safe environment - supports individuals to understand the impact of previously-held belief systems. These reflections are crucial in supporting teachers to maximise their own potential in transforming student engagement and achievement. These shifts are likened to Goodfellow's (2001) reframing of applying **best** practice, to applying **wise** practice; namely, the ability to apply a range of knowledge, skills and practices at any given time given the context. Premised on the five core Māori worldview constructs inherent in Macfarlane's (2004) *Educultural Wheel*, the *Huakina Mai* PLD provided a pathway for teachers and school leaders in this study to delve into and explore new knowledge (the head), so as to alter aspects of their teaching practice (the hand), to engender a deeper shift to their values and beliefs (the heart). The catalyst – the conduit – to making meaningful and embedded change from the head to the heart is indeed empowering the hand; being armed with concrete CRCM strategies that enable educators to see and feel the positive impact that the hand is able to make on the heart.

The following whakatauki encapsulates the essence of this transformative message:

He oranga ngākau, he pikinga waiora
A positive feeling in your heart, will enhance self-worth

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Education Review Office Reports have been intentionally removed from the reference list to ensure the confidentiality of the schools participating in this study.

Appendix 1: Interview Guide Questions

Research Questions / Aim	School leaders (initiation and institutionalisation only)	Teachers (three measures – initiation/implementation/institutionalisation)
To determine the impact of an Indigenous behaviour intervention (in particular, the <i>Mana ki te Mana</i> pedagogical framework) on teachers' beliefs, attitudes, values and classroom practices?	<p>Pre – Personal Information</p> <p>Introduction. Context. Background?</p> <p>What was your primary interest in getting involved in this project? What do you hope to get out of this? What have you initially found challenging?</p> <p>Pre</p> <p>What are the qualities that you hope to see in your students/ taura?</p> <p>Pre and Post</p> <p>How do you hope that the Mana ki te Mana programme will support these aspirations?</p> <p>Post</p> <p>What changes did you notice? (Teachers, students, whānau, school tone, behaviour)</p>	<p>Pre/during/ Post</p> <p>Describe your teaching philosophy in general, 'for managing behaviour, for CRCM? Is it consistent with the school's view? What are your current practices for students with Special Education or behaviour? How confident are you using te reo? Restorative practices? How would you describe your connections to the Māori community? Parents/whānau relationships?</p> <p>Pre /during/ Post</p> <p>As teachers, what supports do you need for managing problematic behaviour?</p> <p>Pre/during/ Post</p> <p>Can you describe experiences of collaboration and when working individually on behaviour issues?</p> <p>Pre /during/Post</p> <p>As teachers, what have been the positive/negative experiences when working within the school's behaviour management framework?</p> <p>Pre /during/ Post</p> <p>Are there any points that you would like to mention or you feel we have not covered?</p>

Research Questions / Aim	School leaders (initiation and institutionalisation only)	Teachers (three measures – initiation/implementation/institutionalisation)
<p>To determine the impact of <i>Mana ki te Mana</i> pedagogical framework on teacher beliefs, attitudes and classroom practices.</p> <p>To determine the ways in which classroom teacher identities, beliefs, values, attitudes and classroom practices shifts as a result of Mana ki te Mana pedagogical framework.</p>	<p>Pre and Post</p> <p>What is your 'philosophy' about managing behaviour? Is it consistent with the school's view?</p> <p>Pre</p> <p>What are some of the outcomes you hope to see?</p> <p>Post</p> <p>Have you noticed any changes in behaviour? (Students, teachers)</p> <p>Post</p> <p>What is it about the <i>mana ki te mana</i> framework that you think has influenced these outcomes?</p> <p>Pre and Post</p> <p>What behavioural models have you used in the past?</p> <p>What behavioural models or approaches are you using now?</p>	<p>Pre /during/ Post</p> <p>What is the school's policy on managing behaviour problems including severe behaviour?</p> <p>Pre during Post</p> <p>How well does this work for you personally and professionally?</p> <p>Pre during Post</p> <p>What behavioural models do you use?</p> <p>Has the PLD impacted on your teaching beliefs?</p>
<p>To determine how classroom language change (as an indicator of agentic practice)?</p>	<p>How do teachers and school leaders discuss and talk about behaviour and teaching practices?</p> <p>Has this changed as a result of mana ki te mana?</p> <p>Do you think theorising of teachers has altered at all during the course of the intervention? (Have you noticed any changes in the language you use?)</p>	<p>Pre/during/post</p> <p>How do you view behaviour? If you walked into an incident what would be your initial response?</p> <p>During and post</p> <p>How have your views of behaviour changed since embarking on mana ki te mana?</p> <p>What are the main things you have learned from the PLD so far?</p>

Research Questions / Aim	School leaders (initiation and institutionalisation only)	Teachers (three measures – initiation/implementation/institutionalisation)
To determine the ways in which teacher beliefs shift (from a deficit functional view of behaviour to an agentic dynamic view)?	<p>Pre and Post</p> <p>What is your vision for students when they leave your school?</p>	<p>Pre /during/ Post</p> <p>What is your approach to student behaviour management?</p> <p>Pre /during/ Post</p> <p>How has that changed? What has influenced your practice in any way?</p> <p>Post</p> <p>What changes have you noticed within your own practice through being involved in the PLD?</p> <p>Post</p> <p>Has the PLD influenced your beliefs? Have you noticed any shifts in your professional beliefs or practices in relation to the MKM framework?</p>
To determine how classroom teacher identities, beliefs, values, attitudes, and classroom practices shift as a result of the <i>Mana ki te Mana</i> pedagogical framework?	<p>Pre and Post</p> <p>What opportunities have you had as school leaders to participate in the teachers' professional learning and development through this intervention?</p> <p>Pre and Post</p> <p>Are there any other points?</p>	<p>Post</p> <p>How has being involved in the PLD project supported you to reach your goals?</p> <p>During/Post</p> <p>What has the communication been like amongst teachers involved in mana ki te mana?</p> <p>Pre /during/ Post</p> <p>Are there any other points?</p>